



Dir.

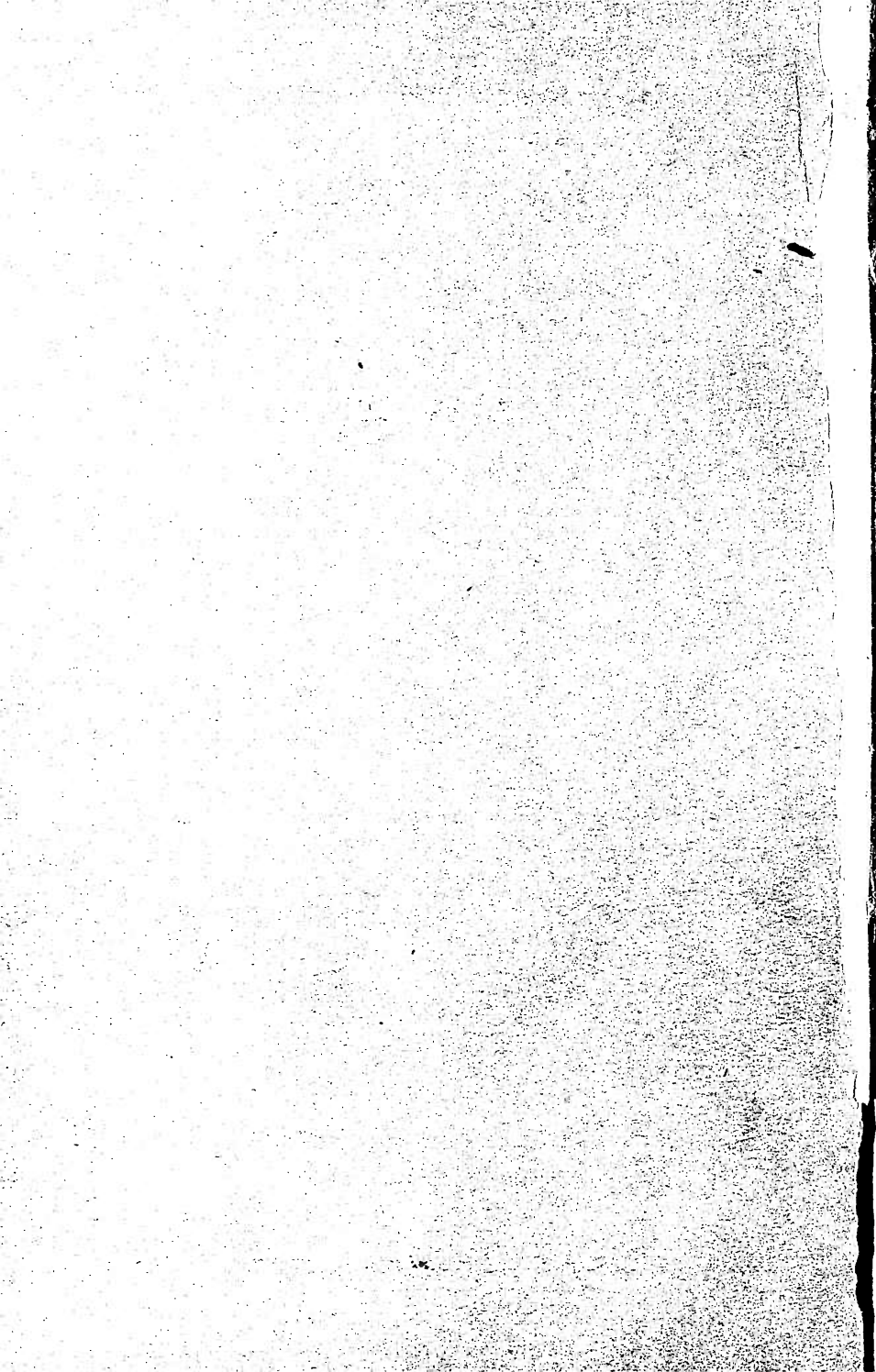
The University of Chicago
Libraries



Report of Conference

on

**The Church in China
Today**



Report of Conference

on

The Church in China Today

The Report of a Conference of Christian Workers

with

Dr. John R. Mott

Chairman of the International Missionary Council

January 5-7, 1926



Under the Auspices of the

NATIONAL CHRISTIAN COUNCIL
OF CHINA



23 Yuen Ming Yuen Road

Shanghai.

5105

TO

INT

B/3415

TO

INT

N3

FOR ALL BOARD

Introductory Note.

The purpose of this Conference was two-fold. Dr. John R. Mott proposed to visit the countries on the Great Pacific Basin to learn what he could about the conditions of the Christian Movement in each as a direct preparation for the meeting of the International Missionary Council to be held in Sweden this summer. At this meeting the Council will seriously consider the question of calling a World Christian Conference possibly to be held in Jerusalem in one or two years and we can not exaggerate the significance of such a Conference.

At the same time, the National Christian Council was feeling the need of holding an informal conference at which the members of the N. C. C. Executive Committee as well as a fair number of specially invited missionary and Chinese Christian leaders could have an unhurried time for worship, for meditation, and for study and discussion of a number of pressing problems now confronting the Christian Movement in China.

The Conference was held under the auspices of the National Christian Council; but it was altogether informal and non-legislative. No votes were taken on anything and no resolutions were passed. It was, however, wonderful to see the unanimity of opinion and spirit on nearly all questions which came up for consideration. The presence of our Father in Heaven was keenly felt by many at the Conference.

For each topic briefly presented and discussed, some findings were prepared by a small committee. Towards the end of the Conference, different findings were read and carefully considered. Now, the proceedings of the Conference including these finds are printed in this form for further consideration on the part of those who attended the Conference and the members of the N. C. C. We would strongly commend them also to other Chinese Christians and missionary friends for study and discussion. This may help clear the atmosphere and even point to the direction in which the Christian Movement in China should henceforward progress.

David Z. T. Yui,
Chairman of the Conference.

TABLE OF CONTENTS

	Page
Introductory Note	Cover
Conference Personnel	3
✓ General Addresses	
Opening Address by Dr. David Z. T. Yui	4
Opening Address by Dr. John R. Mott	5
Closing Address by Dr. John R. Mott	147
Spiritual Preparedness of the Christian Church to Meet the Present Situation	
Introductory Speech by Dr. C. Y. Cheng	15
Questions Considered	153 Discussion
Discussion of Findings	28 Findings as adopted
✓ Making Christianity Indigenous in China	
Introductory Speech by Dr. Francis Wei	31
Questions Considered	155 Discussion
Discussion of Findings	46 Findings as adopted
Christian Literature	
Introductory Speech by Prof. T. C. Chao	48
Questions Considered	156 Discussion
Discussion of Findings	62 Findings as adopted
Principles which should Govern the Policy of Christian Missions in the Years Ahead	
Introductory Speech by Rev. C. G. Sparham	65
Questions Considered	158 Discussion
Discussion of Findings	84 Findings as adopted
The Christian Church and China's Treaties with Foreign Nations	
Introductory Speech by Dr. R. Y. Lo	92
Questions Considered	160 Discussion
Discussion of Findings	109 Findings as adopted
✓ Christian Education	
Introductory Speech by Dr. E. W. Wallace	115
Questions Considered	161 Discussion
Discussion of Findings	130 Findings as adopted
The Proposed Jerusalem Conference	
Introductory Speech by Dr. John R. Mott	131
Questions Considered	165 Discussion
Discussion of Findings	134 Findings as adopted
Topics and Questions Considered	155-166
Findings as Adopted	155-166

NOTE:—The entire conference was divided into groups acting as Findings Committees on the various topics. No formal action was taken; findings were accepted by general consent, subject to verbal alterations.

CONFERENCE PERSONNEL

Visitors from Abroad.

Dr. John R. Mott

Mrs. John R. Mott

Mr. Fletcher S. Brockman

Chairman of the Conference, Dr. David Z. T. Yui.

Secretaries—Dr. Y. Y. Tsu and Rev. E. W. Burt.

Rev. T. C. Bau <i>Bapt</i>	Mr. E. E. Barnett
Rev. Chang Fang <i>CC</i>	Rev. S. Bugge
Mr. T. Y. Chang	Rev. E. W. Burt
Dr. T. C. Chao <i>meth. S.</i>	Rev. R. E. Chandler
Mr. Sanford C. C. Chen	Rev. S. M. Freden
Dr. Chen Wei Ping <i>meth.</i>	Rev. G. W. Gibb
Dr. C. Y. Cheng <i>CC</i>	Miss K. C. Griggs
Dr. King Chu <i>Bapt</i>	Miss L. K. Haass
Rev. K. T. Chung <i>Episc.</i>	Mr. D. E. Hoste
Dr. Fong F. Sec <i>Canadian Union Church</i>	Dr. E. H. Hume
Miss Phoebe Hoh	Rev. E. R. Hughes
Dr. Kao Mu Chen	Rev. H. O. Juhl
Mr. T. Z. Koo	Rev. J. S. Kunkle
Miss Y. T. Law	Rev. E. C. Lobenstine
Rev. C. K. Lee	Dr. D. W. Lyon
Dr. John Y. Lee <i>ymca - MCC</i>	Rev. D. MacGillivray
Mr. S. C. Leung	Dr. J. D. MacRae
- Dr. Li Tien Lu <i>meth.</i>	Dr. R. J. McMullen
Mrs. Herman Liu <i>Bapt</i>	Dr. J. T. Proctor
- Dr. R. Y. Lo <i>meth.</i>	Dr. F. Rawlinson
Dr. C. S. Miao <i>Bapt</i>	Rt. Rev. L. H. Roots
Mr. Samuel Shen <i>Episc.?</i>	Mr. W. Schwarm
- Rev. Wesley Shen <i>meth. S.</i>	Rev. G. W. Sheppard
Miss Ting Shu Ching <i>ymca.</i>	Rev. C. G. Sparham
Dr. Y. Y. Tsu <i>Episc.</i>	- Mrs. L. Thurston
Rev. H. C. Tung	Dr. F. J. Tooker
Dr. Wang Kang-ho	Dr. E. W. Wallace
Mr. Francis Wei <i>Episc.?</i>	- Miss Jane Ward
Rev. T. C. Wu <i>Bapt</i>	- Dr. Ralph Ward
Rev. Yee Hsing-lin	Rev. Andrew Weir
Mr. James Yeh <i>Church of Christ in China</i>	Mr. Ralph Wells
Dr. David Z. T. Yui <i>Episc. ymca.</i>	Rev. O. R. Wold

OPENING ADDRESSES

Dr. David Yui:

On behalf of the National Christian Council, we extend our heartiest welcome to Dr. Mott and Mr. Brockman, who have just arrived from America, and also to all the friends who have come from different parts of China to attend this conference.

We deem it important to point out at the outset that this conference is not to be looked upon as a regular conference of the N. C. C. According to the first action which we took some time ago we are to look upon this conference as an enlarged meeting of the Executive Committee of the N. C. C. By that, we mean that this is just an informal conference called by the N. C. C. at such a time as when Dr. Mott will be with us. So, this conference is altogether informal in nature. This conference also is not a legislative conference. We are not going to vote on any of the things which we shall discuss at this conference. Even some of the things upon which we may vote will not be binding on the N. C. C. or on us as individuals or on the institutions which we may represent. This conference is, therefore, informal and non-legislative; and is being held under the auspices of the N. C. C.

Although there are enough things in China now to discourage us, to embarrass us and to disappoint us, yet, we wish to call your attention to the fact that a new era for the Christian movement in this country is dawning upon us. Do we not already see the coming of this new era right in our midst? We do not need to take time, to enlarge this point. Suffice it to say that as the new era is dawning upon us, is it not important for us to meet in a conference like this—

(1) To study the conditions in China now which constitute the important elements in this new era. We are exceedingly glad, despite troubled conditions in the country, to have delegates from Canton, from Manchuria and from the interior of the country. By hearing these delegates from different parts of China and those from other parts of the world, we shall be enabled to see the unmistakable signs of this new era for the Christian movement. May we feel absolutely free to exchange our knowledge of and experience in the conditions in China at large, and in particular, the conditions within the Christian Church and other Christian organizations, so as to understand fully the nature of this new era and the demands which this new era is making upon us.

(2) To study ourselves; to make a most searching study of the Christian movement in China. We should not hesitate to find out and own the mistakes which we have made from time to time, and to acquaint ourselves with our shortcomings. What is more important is for us to see in what way or ways we can get ourselves ready to welcome the new era and to hasten the day when the Kingdom of God will actually come in China and in this world.

We are exceedingly fortunate to have at this conference Dr. Mott who, as you know, is Chairman of the International Missionary Council, and who is now travelling from country to country to study conditions in general and the work of the Christian movement in each. He is come to us with a very wide and intimate knowledge of the Christian Movement throughout the world, and with very ripe experiences. It is, therefore, our good fortune not only to have him with us here these days, but also by his strong leadership and by what he represents to help make the conference a real success.

We take great pleasure to call on our good friend, Dr. Mott, to deliver to us the message that is on his heart. We all heartily and gratefully welcome whatever he has to say to us.

Dr. J. R. Mott:

I value more highly than I could possibly express the privilege of meeting in this intimate way with the particular group who have assembled, especially at this moment in the life of this wonderful field. This is my sixth visit to China. The first one took place about thirty years ago; then I came again nearly five years after that, the next time five or six years later and then following that some six years later. Still later, as you will recall, I was here nearly four years ago. I have only been here a few hours, but before I crossed the sea I was conscious of the truth of what Dr. Yui has so well characterised as the beginning of the new era. That was already vividly apparent to those of us who trust to witnesses who have dropped in among us during these last months. But not even these trustworthy witnesses have been able to convey the impression that is made upon one, even within a few days of intimate contacts with the men and women right on the ground.

I am prepared to accept with the fullest possible content what Dr. Yui has said, that you have not only the beginning but the inevitable trends involved in nothing short of a new era in the life of this great people, and of this part of the world which is increasingly becoming the center of greatest interest and concern in all the world-wide fields.

I am glad that I can truthfully say as I come among you that I come at a time of rising tide throughout the world as a whole. When you stop to think of it, the tide is a world phenomenon. We do not speak of the tide of the ocean by the United States or by the shores of the Baltic Sea or of the Indian Ocean. The tide is a world phenomenon. One of the greatest advantages, possibly, that I have had, is that of spending nearly forty years travelling among the nations and going to them again and again after intervals, and it enables one to observe the tendencies, the contrasts, the expansion, the growth and such phenomena as that which I characterise this morning as the tide. Be that as it may, I can say with sincerity, from these intimate world contacts based not only on travel but through my relation with world-wide societies, that the present is a time, manifestly and unmistakably, of rising tide. Surely it is a time of rising tide of opportunity. I repeat, it is a time of the rising tide of opportunity. I have known nothing like it in this respect in these years of ceaseless travel.

There may have been a time, in fact there have been times, when in certain parts of the world the doors were as wide open and were as numerous for the friendly and constructive ministry of the religion of the Lord Jesus Christ as they are today. But I make bold to say that never in the annals of Christian religion, across the breadths of the world have we had simultaneously open so many doors, and doors so wide open, as at the present time. I would find it difficult, my friends, to mention this morning any part of the world that in reality is not open to the penetration of the gospel influence. Some one might say, "What about the Mohammedan world?" That has been characterised as the Gibraltar in Christianity. I have recently returned from a very notable gathering. In the first place, I was privileged to mingle in an intimate way with groups of workers among Moslems all across Northern Africa and the Moslem fields in Western Asia. There on the Mount of Olives I lived for seven days, without going down into the city, with Moslem workers from all parts of the world, from Central Africa to Central Asia, from the Pillars of Hercules to the Dutch East Indies. There I met with the trusted witnesses who had profited by what persecution, what adversity, what opposition. There we had converts from Mohammedanism and they as faithful witnesses brought before us the actual situation among the two hundred and thirty-five million Moslems. At the end we came to the conclusion that we could not honestly say there was a closed door among Moslems in all these Moslem lands. At times, I had to ask myself, "Am I awake to the realization that the moment has come when there are not only rifts in the wall but opportunities to pass through with freedom with the message of the witnesses?"

Some one might say, "What about Russia?" As some of you know, Russia has been very near my heart during all these years. I have made many visits to Russia. Now, there we have one of the greatest opportunities. Great opportunities often devolve from situations like this. This Russian opportunity is the same one which confronted St. Paul when he went to the Diaspora. From three to four million of the flower of Russia are scattered over different parts of the world—members of the most influential families. Only yesterday I thought I was away from all contact with Russia, but a deputation of Russians got after me almost the first day of my visit. During that interesting half-hour they described the conditions of eight or nine thousand right here, and I found that the doors were wide open even here. I was unable to get away from it last night. It is only typical of what I could mention all over Europe among Russian communities. These people thought they had no friends. I was glad to remind them of the work now in progress all over Europe, the Levant, Turkey, Egypt, South America and North America. I never expected a day like this—when with the utmost freedom we would have access under favoring flags all over the world to people that will some day be able to return to their own country, and even today are able to send through various channels influences as vital and pervasive as any which can be exerted.

There are those who might raise inquiries about doors which they think are closed. I would be interested to know of any place which any one sincerely believes is closed to all influences. There

are many kinds of influences. Some people think the opportunity is gone in Turkey. Not so the interpretation of the American Board that has been in Turkey over a century. Only a few days ago I had a talk with the leading administrators. They said the opportunity had just arrived. I know the determined spirit of these people in the teeth of difficulties of a serious character. Difficulty is always an added opportunity. They are on the threshold of their greatest victories. There is no doubt about this. God works in different ways. I remember in the War, we wanted to work among the soldiers of the Indian Army, which included one million six hundred thousand men in Western Europe and Northern Africa. The British Government declined the request saying that no one had been permitted to work in the Indian Army since the Mutiny. This did not satisfy us,—we felt that there must be an opportunity to serve. Our appeals were renewed. Finally the government in India said that if we would agree not to speak about Jesus Christ and not circulate any pamphlets or documents about Jesus Christ, they would permit us to serve among the Hindoos and Mohammedans and other non-Christian religions. With some misgivings certain of the number accepted the conditions. We put the proposition to the officials like this: If you will let our workers live as nearly like Jesus Christ as they know and act as nearly like Jesus Christ as possible, yes, we will accept the conditions. These workers were picked with care—Americans, Canadians, British, Indians and others. Sometimes I have wondered whether we have had Christ lived more conscientiously, more faithfully, subject to this one limitation I have mentioned, than during those intense periods in Western and Eastern Europe and on the fringes of Africa and Asia.

I was mentioning this to a discerning Christian one day and he said, "Mr. Mott, have you noticed in the first chapter of the Gospel of St. John, he speaks of Jesus Christ as the light that lighteth every man." Christ has more than one medium through which to break out in the lives of men. Light is the most penetrating, most rapid, most searching and most purifying in its influence. Christ, while using voices and pens is not confined solely to voices and pens. He can exert His influence through their lives. This unselfish ministry led to such multitudes of inquiries during and since the War, that literally thousands of doors have been opened. These inquiries arose from the desire to know what lay behind these unselfish actions. They had lost themselves in a great cause and the by-products of any great unselfish adventure always exceed what people expect it to be.

I am telling you this to show you that it is a time of rising tide of opportunity. I mentioned just in passing that difficulties are an added opportunity,—so I believe. I found in Korea last week that their greatest difficulties—the economic—were turning out and multiplying numerous points of opportunity for revealing Christ. In Japan also, where my head hung with shame with reference to the Exclusion Act, I found that the very Exclusion Act gave me the opportunity I have never had to weave Christ into conversations with men in high places.

As I come among you I expect to hear a great deal of your difficulties and hopes, and to share with the greatest freedom the things which burden and oppress us. I predict this: the graver the difficulties, the more splendid the opportunity. Am I not right, that

the living Christ is concerned primarily with things which are impossible to men? He does not busy himself with the things we can do. But Jesus is concerned about the things that we cannot do ourselves without Him. Is it not true that in the experience of every one those matters that at times have been the most baffling have been the very doors of deepening acquaintance with the living God?

Be that as it may, I bring to you a truthful report. It is a time of rising tide of opportunity all over this wide world and it is a time of rising tide of interest. I would add another word, of interest and inquiry, of interest revealed by inquiry. How do we determine whether there is interest? I have never known a time when people were asking so many leading questions; questions which open up doors of opportunity for service. I have been asked more questions than I could answer in weeks, in quarters where people are eager for light. I think I have never known a time when such penetrating questions were asked by so many, a time when foundations were examined in such a searching way. I have never seen a time when people were more eager to find reality as proved by the prices they are paying to discover the facts.

If you want further proof, I am able to give it to you. I would recommend the study of bookshops all over the world. That is one of my interesting studies. I acquired this habit long ago. Second-hand bookshops are always a temptation to me. I have bought so many books, as Mrs. Mott will tell you, that we have never found time to handle all the tables of contents. It has always seemed very easy and natural to me to go with a good interpreter into the book stalls. If any one doubts that this is a time of rising tide of interest and inquiry and discussion, let him look at the printed pages. If any doubt still remains let him have intimate conversation with people that travel. Let him talk with apologetic lecturers and evangelists who have worked for many years and therefore can make contrasts. Let him cross-question in a very searching way. He will be greatly surprised. He will find no arid spots, no places where interest is not vibrate, is not manifesting itself afresh. It is a wonderful moment. Sometimes I wish I had many lives—to break out from administrative work—to give to evangelistic work in these days.

It is a rising tide of interest and inquiry. You take it even inside of Russia. We have a Christian Student Movement in Russia that puts to shame those outside of Russia. They have as one of their first questions when people want to join, "Are you ready to die for Jesus Christ?" Under these conditions is that movement spreading? It is more than twice the size before the Bolshevik Revolution. The members themselves do not know the size of this Movement. Their plan is to have no printed rules, no written rules. Yet it is spreading. One-third of the members of that Movement have been within prisons. I do not know how many now are in the darkest places of Russia. In spite of that the interest deepens. It is surprising on what a low budget they work. The budget of the whole seventeen secretaries would hardly be as great as the budget of a single missionary back in the fields of the West.

It is a time of rising tide of interest, of concern, of inquiry, and that leads me to say that it is a time of rising tide of beneficence.

I am proud of the Christian religion in this respect and particularly so in these recent years. Do you recall a time when we have had such splendid beneficence in the realm of philanthropy, during these ten to twelve and notably these last five and six years, not simply in meeting emergencies but in constructive measures looking far into the future. Think of the plans of the great health boards, whether denominational or interdenominational or so-called secular; plans of not only the Protestant communion, but also the Roman Catholic communion. Then again, in the realm of education, when have we had such courses, large and small, like so many rivulets or rushing streams of beneficence in the realm of abolishing ignorance as we have had in these recent years? Our mission boards, in a time of reaction and disappointment,—when have we had such splendid demonstrations in the face of misunderstanding, of reaction, as we have had in the countries back in the West in recent years. Not simply in English-speaking countries. I would remind you that in Germany I have never known in all the years of my visits there such sacrificial giving as they have had in the closing years of the War and since the War. The story of the humble Christians of Germany would put us to shame. The same is true not only of the Roman Catholics but of the Protestants of France.

I recently attended a missionary exhibition in the Vatican in Rome. The present Pope is celebrating what they call the Holy Year. The former Pope celebrated the Holy Year by an exhibition of Roman Catholic art. This one conceived the idea of having a missionary exhibition. There in the Vatican were twenty or thirty buildings, each one to represent a different country, one on Japan, two or more on China, and several on Africa. There was a long building representing the orders of societies like the Jesuits, Dominicans and so on. There was a great building called the Hall of the Martyrs. It was a deeply impressive place. In this building there were paintings which set forth the sacrifices made by leaders of the Roman communion for the spread of the Christian faith. Under glass they had displayed the instruments of torture which reminded us of the price they paid for the widening of Christ's Kingdom. There, as I stood I was greatly impressed by the rising tide of beneficence on behalf of their world plans,—beneficence not only in the way of money but in the offering of lives of service. This is true not only of Roman Catholics and Protestants but also of the Eastern Church. I was talking a few days ago to the Archbishop of the Russian Church in Japan, a worthy successor to Archbishop Nicolai. He came as a delegate to a conference corresponding to this one. None spoke more helpfully or more freely as every one present will tell you. He described his experiences out in the villages of Japan as well as in the big cities. Real evangelical work is going on there. There were eight hundred and twenty-one baptisms this last year as a result of house to house visitation and work. Speaking of sources of support, he said that there had been evidences of sacrificial giving. Since they have been cut off from the old State Church they have been thrown back on the sacrifices of the present membership. It is simply magnificent to hear stories of little instances of giving, and how the little rivulets amount up into a surging stream of beneficence.

A study of statistics would stagger people. I am much interested in statistics. Between the lines I can see the growth of self-support

here in China and in other fields. I see more than figures. I see streams of sacrifice, streams of interest, streams of devotion, the touch of the pierced hand, and I thank God with you.

It is a time of rising tide of expectation. In company with a group of men last night I was reminded that there are wide expectations over the world. I cannot explain it in any other way save that the loving heavenly Father of us all, who has His own ways of moving upon the hearts of His children, is brooding over His great family in this world, and in the midst of turmoil, confusion and missing the way, and suffering and reaction, loves us with an everlasting love and is communicating impulses to his children everywhere not to be discouraged on the threshold of a more glorious day. I am deeply moved by this refusal to be discouraged, this belief against evidence to the contrary, this belief that God is preparing us and we are on the threshold of something infinitely greater. This is one of the most impressive things. When have we had five years more charged with disillusion, reaction and disappointment than the last five or six years? I wonder when we have had a time like unto it. Therefore, it means a great deal to me. I cannot explain it except by the same cause—Christ brooding over the world and the yearning of the heavenly Father manifested in the breasts of his children. These are audible expectations and not blind groping, and is the optimism of those who think deeply. They take long views—looking back and ahead far enough and wide enough—views to take in the whole Kingdom. We find this in quarters where we least expect it.

I crossed the Pacific with a prominent man three years ago who voiced what I find is widely prevalent. He was on his way back from the Washington Conference. He was one of the leading diplomats there. He described to me the way they worked at the Washington Conference. I got a good conception from him of the really hard work that was done which I did not get from books—and I have read nearly everything I could find on the Washington Conference. This man, an oriental diplomat, was not a Christian. He said to me, "Now, Mr. Mott, we must look to the leaders of religion. We have done our best at Washington but we must look to a power greater than human." It was very impressive as I think of the source.

Just a few months ago in Geneva, where I attended a dinner of some four or five hundred men of various nations, many members of the League of Nations and members of the International Labor Office, I sat by Sir Eric Drummond, Secretary-General of the League of Nations. I had a conversation of nearly two hours in which he detailed in a fascinating way various external arrangements that are being rapidly entered into by groups of nations and by large numbers of nations at times. He cross-questioned me as to the plans of Christianity and as the conversation drew to a close he said, "We must depend upon these Christian agencies to fill with living content these external arrangements which we are busily making among the nations." In other words we must look to the Christian religion to furnish the consciousness and motive power—motive in a double sense, right motive and power to act on our motive. We must look to Christian agencies to fill with living content these external arrangements.

The other day, just a few days before I sailed, in Washington, I went to see Herbert Hoover, whom you would call Minister of

Commerce in this country. I look upon him as one of the best international minds, but more especially is he acquainted with economic facts all over the world than any man I know. After conversation on the business that brought me there the talk went on to the subject of Russia, and by the way, he is much interested in Russia. He said to me, "What concerns me about Russia is not so much that her economic theories themselves are breaking down; what causes me solicitude about Russia is that the Soviets think they can build a great nation without religion." You will remember that they are trying to raise a generation there that will not only be indifferent concerning religion, but will also scientifically fight religion not in one form but in all forms. They are not satisfied with simply forbidding religion but are taking possession of three million orphans of soldiers and seeking to raise a generation without any hint of religion.

The reason I quoted Hoover, this oriental diplomat, this Secretary-General of the League of Nations is to show you that these expert minds realize that we have got to get at reality, a power infinitely greater than human. If these people have expectations such as these in the midst of problems that oppress mankind—the unrest in the industrial area, the inter-racial relations, the international relations—we should be responsible for the providing of apologetic lectures that will answer the proper questions of the most inquiring and alert generation the world has known. The Christian forces must be drawn together to face these most pressing problems. I have found as I have talked with experts that they are all expecting the Christian religion to furnish solutions. I did not find them looking elsewhere. Some of them for years have looked elsewhere, but the process of elimination has gradually led them to head into the great center of reality. If they have expectations, what must not be the expectations of the One once stretched upon the tree, who sought to break down the middle wall of partition and to liberate the powers of endless life? What must not be His expectation with this perfect knowledge, perfect sympathy, perfect provision? What must not be His expectation on our behalf and on this movement which has brought us together?

Let me say now, it is a time of rising tide of faith. I had a friend in Oxford, Nevil Talbot, now Bishop of Pretoria in South Africa, who came out with a little book about two years ago. I am not clear as to its thought which reminds me of a German professor who said he did not know what he meant until he saw the French translation of his book. The title of this book has helped me enormously. It is "The Returning Tide of Faith." I would like to have that phrase hinge in our memories. It puts most aptly what I see as I travel and as I search. Most of you have been on the seashore, and you know what the tide is. You know some things that most people do not. You contrast the impression made upon your mind when the tide was ebbing out, far away, with the tide when it was coming in, rushing up in rivulets, even dashing against the rocks and overlapping the banks. How much more exhilarating, inspiring, awe-inspiring, is the returning tide of faith! This emphasizes the impression made upon me as contrasted with the time when the tide was ebbing.

In 1896 when I was in Japan, it was time of ebbing tide. This time as I looked into the sea of faces of three thousand students and professors assembled on Christmas Sunday and had conversations with them, I could sense that the tide had turned. The same could be said of Central Europe, in places where one would not have expected this interest, which would put to shame the apathy and indifference found in other quarters in other times. In practically all the places I visited I received this impression, a most heartening impression. If I may change the figure, there is an atmosphere of belief in which it is easier to believe in the superhuman, and in the presence and working of the living God. I am conscious of that atmosphere here this morning surging around us. Superhuman resources—what does it not make possible?

Then finally, it is a time of rising tide of vitality. It reminds me of Nature in springtime. When I visited Russia the second time, I saw paintings of Siberia in spring and early summer. I said to myself. "That can't be real,—those carpets of flowers." But when I crossed Siberia from end to end in 1917, twice in the season and saw those carpets of flowers, I realized that the paintings gave only a suggestion of it. The Southern belt of the United States, Southern California and Arizona, where once was a scorching desert without a blade of life, is now shipping one hundred and fifty carloads each day from a little chain of towns. Land which was worthless is now selling for \$1000 per acre. The desert is blossoming as a rose. In the Mohammedan parts of the world, where a few years ago there were parched deserts with no sign of life, there are now gushing fountains, with people coming to drink and having their thirst assuaged.

But the figure changes—the tide breaks down. The rising tide of opportunity does not come twice. As the Arab proverb says, "The dawn does not come twice to awaken man." We must take advantage of this intense and audible interest or it may pass away. It surely is a time of rising tide of expectation. There come times when there are expectations in our own breasts, and faith may be strong or it may be weak. But we cannot so speak of vitality—spiritual vitality—which I am speaking of this morning. I must fall back on the opening words of the last chapter of the Bible, "He showed me a river of water of life, pure as crystal, proceeding out of the throne of God and of the Lamb"—proceeding, not an intermittent stream, from the living Christ. On both sides of the river are the trees—wherever this river flows, growing life springs from the ground for the healing of the nations. The rising tide of vitality should never fail us. It is a great perennial stream proceeding from the living Christ which should wonderfully buoy us on. Though these tides may fail us we should not let them pull us out. There is always a time to take advantage of rising tide. In the late Eighties of Japan, if the Christians of the West had believed their own witnesses and Joseph H. Neesima, Japan might today be a Christian nation. If the Scotch Christians and certain Americans and Englishmen had accepted Alexander Duff's word as reliable, with its tremendous implications, in 1854,—the religious history of Hindustan would have been vastly different.

It is always wise to take advantage of a rising tide. Let no one say of us thirty years from today that we failed to recognize the day of God Almighty's visitation. A rising tide by the way, is

dangerous. I was talking to my good friend, Dr. Lyon, this morning and he described to me the Hangchow Bore and how impossible it is to navigate at that time. It is not only the tide that is dangerous. We have got to have very good pilots in a time like this in the world. So many pilots give confused answers when they are cross-questioned. They are not heading—they are drifting. (Some of the most sincere Christians are unable to see the way, and this is most pathetic.) They must not only know their port but they must also know the course. It is not easy to know the course in a day like this. They must have knowledge of not only visible rocks but hidden reefs and shifting sands. It involves, therefore, keeping alert and investigating and making soundings. We come here at a critical moment which has a mighty bearing not only to us here in China but elsewhere. It is a time when God's influence is operating. Every good pilot must know the hour, when with safety he can bring in the rich cargo. Oh, that we may know, even though we do not have so much time, that we may help people to discover the moment, the hour when deep will answer to deep.

I have been sent here by the International Missionary Council as its Chairman to learn, not to teach at all, but to take diligent note—to listen and to learn. I care to learn, not personally alone, but on behalf of the International Missionary Council. We recognize this as a critical moment and we are anxious to have a vivid impression of the present situation and its trends and the most urgent problems in China as *you* see them. Forget us. What are the things that press you most and on which you want greatest help and one another's judgment? Forget us, and give us your thoughts. That has proved most reliable and helpful elsewhere. What will help you most right here now? What do you think should be known by the International Missionary Council and how should they serve you? As you know, it was called into being to serve the various nations and fields in international work. If it is to serve it must not lose touch with reality. Therefore I made a journey to the Mohammedan countries and also the Japan field. After my stay here I shall go on to the Strait Settlements, Australia and New Zealand and thus take in the whole Pacific Basin. With the same object in view Dr. Warnshuis and Mr. Oldham and I have touched most of the European countries and have taken counsel with the leaders in North America. Mr. Oldham is touching the parts of Africa which I did not touch. Then the Executive Committee of the International Missionary Council will meet in Sweden next July for twelve days where we are to bring to one room the reports, expressed in the form of findings, of the different areas, as to what are the problems and issues and questions that are most pressing in different areas. There we shall study implications internationally. They will not only learn, but share with you the conviction which has been deepening as to whether the time has not come, or is not very near at hand, when there should be an enlarged meeting of the International Missionary Council, one sufficiently large to give a representation that each field calls for,—that each field considers an adequate number of the leaders of its own church and missions. This enlarged conference is to be called sometime within the next year or two, at which time these leaders will be called together to study the world situation in the light of what is taking place in each of these areas. We cannot but believe that

the changes which have taken place since Edinburgh, have been so stupendous to the religious movement as to make the reorientation of the Christian movement absolutely essential.

Secondly, the developments inside the Christian movement have been so remarkable, so bewildering, rapid and changeful that it is most desirable that trusted leaders of the Christian forces all over the world come together for corporate thinking, fellowship and intercession,—that we may mutually support each other. That is, simply, the object which has brought me among you. I hope you will discuss this last point among the other questions which are pressing you.

SPIRITUAL PREPAREDNESS OF THE CHRISTIAN CHURCH IN CHINA TO MEET THE PRESENT SITUATION

C. Y. Cheng:

Dr. Yui, Dr. Mott, brethren:

It is with a good deal of diffidence I have come before you to introduce the subject of Spiritual Preparedness and this for two reasons. In the first place, I feel keenly my own unfitness to deal with such a subject. In the second place, I do not think such a matter can be solved by actions of a conference. This is specially so at the present one when there are so many things to be considered and with so limited a time. The matter requires not an action but an attitude for its solution. Yet at the same time we cannot allow the conference to pass without spending even a portion of the time on this question which has such a vital connection with all the work we attempt to do for God and men.

The situation of the Christian Movement in China today is very much like that of the time of the Old Testament prophet Nehemiah who in attempting to rebuild the city of Jerusalem met with many obstacles and adversities. He was confronted with two great problems: namely, his foe and his task. The prophet considered the matter carefully and decided to keep a watch on the opposing force and at the same time to hurry on his divinely appointed work. He could not afford to neglect either of the two factors. So he ordered all his working force "from that time forth . . . every one with one of his hands wrought in the work and with the other held the weapon." Precisely this is the situation of the Christian Movement in China at the present time and the method to be adopted to meet that situation. Our spiritual preparedness is to be expressed in these two definite lines of watchfulness and forward advance. Let us consider for a while some of the influences that are facing the Christian Church in this land today that require the most diligent watchfulness and determined advance of the entire working force of God in order to accomplish the common object we have in view which is the building of the city of God here in China.

Let us keep a watch on the *materialistic tendency* that is encroaching upon the spiritual life of the Christian Movement with its most unhealthy and harmful effect. The Christian Movement of today is a large concern, involving a great deal of wealth, property, organization, scheme, power, not unmixed with a good deal of politics and diplomacy. Owing to its very success it is no longer the simple and understandable Christian Church of the apostolic times. There are wheels within wheels in the organized Christianity of today. We can hardly say that we are preaching a "simple gospel" as it was so called in the days gone by. It requires the best brain, energy, ability, time and money to keep the work going.

Let no one think that we are speaking against the material advancement of the Christian Religion. This is a natural growth and there is no way to avoid it. Again, material growth is not

necessarily a bad thing. We live in a material world, we have to deal with material things. While some express a fear that the Christian Church is over-organized today, at the same time it can hardly be expected to exist without organization since it has become such a large force in the world. Making allowance of all these considerations we must make bold to say that the materialistic tendency in the Christian Church is an unhealthy sign over which we must be exceedingly watchful. The eventual success of Christianity in China must be a spiritual one and no failure is so fatal as a spiritual failure. The Christian Church cannot absolutely free itself from organization, method, and other material requirements, but first and foremost the Christian Church must remain a spiritual institution. When the material force has become the guest of honour in our heart and the spiritual force a prisoner in chains, the Christian Church is in grave danger indeed. We are not raising a false alarm when we say that there is a real need for re-enforcement at the present time regarding this particular question to guard against a foe that is approaching with all stealthiness.

Let us keep watch on the *intolerant spirit* that is threatening the peace of the Christian Church. We do not think alike, and the expression of our religious faith cannot be expected to be uniform.

Difference of opinion, or even theological controversy is not alarming but intolerance is. To be tolerant is not to surrender one's convictions but is to recognize the infinite depth of truth which is far greater than one's conception of it. Giving us a full measure of the Christian virtue of sportsmanship, religious discussion or controversy would enrich the life of the Church rather than otherwise; without it the unity of the Christian enterprise will be greatly retarded. We are already divided by many denominational differences; if religious intolerance is to double that division it would be a great calamity to the progress of the work. This principle is applicable not only to the many sections of the Christian Faith, but also to those faiths that are different from ours.

Let us keep watch on the *nationalistic bias* that is creeping upon the consciousness of the people of God at the present time. The master Christian is second to none in a true patriotic love for his nation, yet his conception of the fatherhood of God widens his conception of the brotherhood of man. His religion brings him above narrow nationalism. This marks his view of life and the ideal toward which he travels. Christian internationalism has recently been threatened by the unhappy event of May 30th, and the days following when nationalistic spirit ran high and the ideal of universal brotherhood was eclipsed. The event in the first instance had nothing to do with the Christian Church, but later it affected the Christian Religion in no small degree. Much nationalistic bias has been found in expression and action amongst Christian people both Chinese and foreign. The event has again found the Christian Church unprepared to meet the demand of the hour. Obviously it is not possible for the Christian missionary or the Chinese Christian to sever himself from the nation of which he is a member but if the principle of Christian internationalism is to dominate our thinking the narrow nationalism must be kept in a secondary place of importance. Presently we shall consider some phases of the Christian movement in relation to certain national and international affairs; unless we rise above the narrow idea of nationalism we shall come to no satisfactory result.

Let us keep watch on the *impatient attitude* during this time of growing pains. Growing is healthy but growing pains are painful indeed. The growing consciousness of the native Church in recent years is quite noticeable. The Chinese Christian has realized more and more his responsibility and position in the work; the foreign missionary, the need of shifting his position in the future program of the Christian movement in China. During this time of transition many problems have been created and the situation is hard for both the native and the foreigner. The young Church in asserting itself is suggesting solutions to the problems not always in keeping with the views held by those who have in the past been holding the reins of authority; in like manner, the zealous missionary in safeguarding the best interest of the work is not always eager or ready to attempt an untried experiment, however well it may sound in theory. The patience of both parties is on trial, the result is less desirable after its breaking point is reached! Honestly speaking there is a good deal of sincere attempt on both sides to make Christianity more successful and better adapted to the need of China, but the wisdom of constraining and restraining measures adopted becomes one of the most acute problems of the Christian movement in China today. Strained relationships, unsympathetic attitude, non-cooperative tendency, and mutual exclusiveness as a result of impatience are matters that require the most earnest watchfulness on the part of all who are engaged in the shaping of the future policy of the Christian movement in this land.

Let us keep watch on the *Anti-Christian Movement* which is likely to be a long engagement of spiritual warfare with the Christian Church. The movement is aiming at nothing less than the downfall of Christianity and its complete eradication from China's soil. So far the activities of the movement have been confined to the intellectual classes, but there is no telling what will happen when it has reached the ignorant mass of the country. Efforts are being made towards that direction. One of its publications circulated on Christmas Day contained the following lines of attack upon Christianity: (1) To widen the scope of anti-Christian propaganda to the rural districts of the country; (2) To form anti-Christian organizations throughout the entire country; (3) To work for the withdrawal of students from Christian schools; (4) To work among the Christians and effect their recantation; (5) To investigate the extent and strength of the Christian movement in each locality, particularly to find out the bad deeds of the Christian people. The agitators are working for a mass movement against the Religion of Christ, with the intellectual leaders as its brain.

Part of the criticisms, accusations and attacks that have been made against the Christian Church is the result of blind prejudice, without clear reasoning, which we can afford to ignore; part of them is the result of misunderstanding which we are ready and willing to explain; part of what has been said is truly helpful and corrective, which we are prepared to accept with gladness and gratitude. But if we are to withstand this probably long engagement, and come out of it triumphant, it depends not so much upon the clever reply we write or the convincing argument we advance. Success or failure will largely depend upon the spiritual morale of the Christian people. The test will prove what and where we are, gold or silver, wood or hay; upon the rock or upon the sand. We have made mention more of

points within the Christian Church that call for earnest watchfulness than of the attacks from without, because we believe that if there is a spiritual preparedness in the Church we can make bold to say that we can face any eventuality!

To be watchful, however, is not enough. We must also be active in the positive service. Spiritual preparedness means to keep a close watch over the foe, it also means to shoulder the responsibility on a constructive program. With one hand, like the men of the prophet Nehemiah, to hold the spear and the other the trowel. Let us consider some of the more urgent tasks of the Christian Movement in this country that need special emphasis.

There is the task of *naturalizing the Christian movement* in China. Much of the present anti-Christian propaganda is anti-foreign. Foreign influence in China and its aggressive policy have alarmed many of the Chinese people and have caused a good deal of resentment. The foreign stigma upon the Christian Church has identified, in the minds of many, the Christian Church with western imperialism and capitalism and all the rest of it. The teaching of Jesus Christ while it has its universal application has also its oriental flavour which should be quite congenial to the Chinese people. But owing to the western coloring the Christian religion in China is still regarded as a foreign religion. The naturalization of the Christian Church in China therefore is an immediate and urgent problem.

There is the task of *revaluation of values*. For more than a century the Christian mission has been exerting an influence upon the life of the Chinese people not without some remarkable success. Missionaries have been sent, property has been acquired; special protection has been secured and many other activities. With the rapid change of conditions both in the nation and the Church, there is a real need for a reconsideration of some of the methods used for missionary purposes, and a revaluation of the practices of the Christian Church. Are the methods best suited to China? Are they meeting the need of the hour?

There is the task of *shifting the center of gravity*. There seems to be a general agreement as to the principle of shifting the responsibility from the mission to the church, but there is a wide difference of opinion as to how this should be done. The missions are not equally in earnest about the matter; the churches have not reached equal attainment. There is fear lest the mission is not ready to give up a position that has been held so long; there is misgiving as to the readiness of the young church to shoulder the new responsibility. How make the best possible use of native talent? How safeguard the Christian movement to remain Christian? How maintain the usefulness of the most friendly and most forward looking workers from the West in China? These and many other matters need very careful attention and consideration.

There is the task of *presenting a united front* to the non-Christian world. In view of the opposing forces without and limited strength within, it is of the utmost importance that the Christians show to the world a united front with a spiritual unity to back it up. There is much to separate us: denominational cleavage; national and racial demarcation; theological disagreement; unless the spirit of unity has taken possession of our hearts it is doubtful of our eventual victory over the spiritual forces that are against us. We cannot be-

little our differences, they are real, they are dear to our hearts, they have their significance and place. They are the expression of our religious experience. But when we are facing a common foe and a common task our differences must sink into the background.

There is the task of *propagating the Christian faith*. The evangelistic and missionary outreach is no new task of the Church. It is sometimes regarded as a wee bit old fashioned nowadays among some Christian people. Yet we believe there is a great need of re-emphasizing this particular part of the Christian movement in China. Direct evangelism and missionary efforts must always occupy a large place in the program of the Christian Church. We cannot outgrow the last commission given by the Lord: "Go ye into all the world." And China is not too modern to be not needing a Saviour! We are not so up-to-date as to be ashamed of the gospel of Christianity. We are taking this narrower sense of the term Christian propagation which should include all forms of Christian activities and services. We wish to specially emphasize the need of more earnest, more constant and better prepared evangelistic work and missionary effort for leading men and women to allegiance to our Lord Jesus Christ. The spiritual life of the Chinese Christian Church is yet to be measured by its evangelistic and missionary keenness and fervor. There is need for improvement in evangelistic and missionary methods but there can be no improvement in the spirit of evangelism!

We have in this brief way outlined some of the more urgent problems and tasks of the Christian movement in China at the present day. They do make us feel what a glorious opportunity exists for us to make life worth living. But at the same time we cannot but feel and say: "Who is sufficient for this?" With such problems and tasks before us, how shall we overcome and accomplish, overcome the difficulties and accomplish the task?

Let us, first, *make a thorough examination of ourselves*, and see wherein we have failed in our spiritual life. Most if not all the criticisms that have been brought forward against the Religion of Christ are the result of our failure rather than the failure of our Divine Master. The things that are threatening the peace of the life of the Christian Church are again because of the failure of Christians to measure up to the spiritual attainment. Let us humble ourselves before God for restoration and deliverance.

Let us be *honest with our religious convictions*. The world shall always be divided into those who love Christ and those who hate Him. The latter are ever trying to do their worst to upset the program of the Kingdom of God. It is up to us who uphold His principles and ideals to counteract the opposition. We have to take sides in this eternal conflict. Let us therefore show to the world that we are for Christ whatever may be the cost.

Let us *take Christ more in earnest*. The half-hearted way in which we have followed and served Christ accounts for much of the difficulties and problems of the Church in China today. Many are more in earnest about their business, their profession, their study, their political parties than we are about Christ. What would China be if the half a million Christians in the country would take Christ in dead earnest?

Let us *pray for a more daring spirit*. The Christian enterprise involves many risks. The road it is to travel is more thorny than

rosy. It is attempting the humanly speaking impossible. Let us pray for the spirit of boldness, dare to live and to die for Him who lived and died for us.

Let us, finally, *reaffirm our faith in God*. In the midst of religious difficulties, perplexities and responsibilities, there is God ruling and overruling all. Christianity has its foundation in God which can never be shaken. Organization may change, institutions may cease to exist, men may fail, opinions and activities may go to the wind, but the God of the Christian Faith abides forever! Let this assurance be our mainstay and our faith in Him push us forward to face the foe and to accomplish the task.

Material success of a religious movement may not be success at all; religious adversities may be a blessing in disguise. We are now living in a time of uncertainties but it is also a time of untold possibilities. Unless we are spiritually prepared for meeting the situation we shall be found undone. Shall we not enter upon this important conference with a prayerful attitude that whatever lines of activities we propose for the days to come may be the true expression of our spiritual preparedness?

Discussion.

D. E. Hoste: In the study of history, we find that the founders of the Christian faith thought it important that certain facts regarding our Lord Jesus Christ should be established amongst men. They believed that if a Christian life was going to tell first in individuals, and then through individuals on to the community, this vital message of the Lord Jesus Christ was to be safeguarded. They did not follow it in different ways. In the Epistle Paul said, "If any other man preach any other gospel, or if an angel from heaven preach any other gospel, let him be accursed." That is intolerance. I believe intolerance is a Christian duty and a Christian virtue at times. There is no virtue in tolerance or intolerance. It depends on what you tolerate and what you don't tolerate.

I do want to speak freely. I think that this question of what is our Christian message is absolutely vital, if we hold clearly to what the New Testament teaches regarding our Lord Jesus Christ as the Son of God and the Son of Man: that He died for sin and gave Himself a sacrifice to God for sin; and that He was raised from the dead; that He is now in Heaven and to those who unreservedly commit themselves to Him, in faithful surrender, He imparts a new life, and that until that life is imparted men are dead in trespass and sin.

Now that is the kernel of Christianity as the Apostles taught it, and I challenge any one who says it isn't. That is a brief outline of it. This is no academic question about doctrine, amongst bigots holding certain theology as an end in itself. No; these facts about the Person, the death, and the resurrection of Our Lord, furnish the only source and basis from, and upon, which the Christian life can be established among men, and can accomplish all these great things that we have been hearing of and living for. It will be only through the right application of these truths which are revealed from heaven. St. Paul says, "It is a revelation." And that is an absolute truth. We believe our religion is revealed by God; and these facts that I have mentioned are revealed from God; they are static and unalterable,—we cannot change. Hold to them, brethren. And if we have this personal relationship with the crucified and risen Redeemer, that will bring untold power in our own life.

Let us spend time every day reading the Bible and in prayer to God. If we have but little spiritual touch with these revealed realities, how can our message be effective?

And I say again, in my judgment, intolerance may become a Christian duty, and I say that the Epistles were intolerant—in time and place and on occasion.

C. G. Sparham: The question is given "Why is it that the Christian movement in China has impressed people chiefly as a movement of activities rather than as a spiritual force?" This is certainly a very penetrating question and one which will strike home to the heart of almost every worker here. And to be perfectly honest, I am afraid most of us will have to say that Christianity is so regarded because, collectively, in our every day life we have given greater emphasis to activities than to spiritual matters. I am afraid most of us will have to admit that when it comes to a question of outside activities or of personal devotion, and we have to choose between the two, the public activity is attended to. Of course, we cannot get away from public duties and yet in a well ordered missionary life, time should certainly be so arranged that there is always ample time for regular daily devotion.

I was deeply interested in reading the report of the Jerusalem Conference telling of the Moslem Movement, and to see that all the mission boards were pressed to do their utmost to send to the Moslem world only men and women of strongly devotional character so that the impression of Christian life would not be in accordance with the number of things that were done but rather by the devotional spirit that was shown. The one thing that would lay hold of the Moslem mind and heart was the sense of deep Christian devotion. We need to bring that lesson into our life in China. The Chinese are essentially a practical people like ourselves. They are as much interested in activities as we are. But deep down in the Chinese nature, both Christian and non-Christian, there is an intense reverence for the unseen and appreciation for the unseen.

So whether we look at our life from the point of view of duty to God or of our success as missionaries, I feel we must have a new arrangement of our time and energies and see to it that activities come second and devotion first. Whatever happens devotion must not be driven out of our life.

D. W. Lyon: I was hoping that some of our Chinese associates would feel free to speak on this important subject. And I hope they still will. I am inclined to believe from conversations that I have had and opportunities for reading what Chinese Christians are saying, that one of the fundamental reasons why the Christian movement in China has impressed people chiefly as a movement of activity is because missionaries who have come to China have placed emphasis on activities themselves. It is because of the type of religion that we have been propagating that this impression has gone forth. I have been recently reading some of the statements which have been made by Chinese Christian leaders as to what they would like to see in the new Chinese Church communities. I have found a great emphasis in the expression of opinion in favor of an entirely different type of religious service—a religious service which shall have not only preaching in it but shall have more emphasis on the quiet factor in worship—emphasis on the factor of liberty in worship rather than too great a stress on the matter of corporateness. The more specific suggestions are that the place of worship shall be smaller than we ordinarily have and that the worship shall be contemplative. Some people advocate that the period of worship shall cover four hours instead of one and that people shall be free to come in at any time and stay for as long as they wish or as short a time as they wish. They desire to make the service more individual. It seems to me that these views are a protest against the activity type of worship service that we as missionaries have brought here. There is also a protest against the activities in the other realms of the Christian work. One answer to our question, therefore, is that we missionaries have too often promoted activity rather than worship.

John Y. Lee: One of the viewpoints which I have come across often regarding this "activity" type of religious work can be expressed something like this: when missionaries come to China to propagate the Gospel they find a number of very difficult situations. They find that there are not proper places for worship and there are not proper people to train for the ministry. There are also a large number of what one may call economic difficulties. Now a missionary who is alive with the idea to help people in every possible way will not only try to bring in the spiritual side of

Christianity but to be in intimate contact with them and help them in their daily tasks in ways that they understand. In doing these things they often tried to introduce methods which have been found useful in foreign lands rather than make use of existing things in our country. In the administrative affairs of the Church too, instead of using some of the things that the Chinese already have the idea is always to install some thing new. In doing this they not only have a desire to see the Chinese people get the benefit of the material and the institutional side of missionary effort, but they also feel deeply their own responsibility to their home constituency, which requires them to devote more and more time to administrative tasks.

Now there is one thing that I want to mention here and that is this: while our missionary friends are trying to turn over administrative work to the Chinese, is there not a danger that the spiritual leaders of the church be given too much responsibility in administrative work. A number of Chinese pastors simply shudder at the thought. They fear that if the church buildings and other properties were put upon their shoulders they would lose a good deal of their effectiveness in the propagation of the faith.

T. Z. Koo: The speakers so far have seemed to assume an antithesis between activity and spirituality. I wish some one would inform me whether that antithesis does exist between activity and spirituality.

T. Y. Chang: I don't think the word activity, unless I misunderstand the meaning, is a bad word. The non-Christians regard the Christian Church as active instead of spiritual and one of the reasons is because Christianity is aggressive and active and it should be rightly so. I do not think there is any mistake or sin in Christianity being active or aggressive. For this reason, we have nothing to be afraid or ashamed of. If the Christian Church is active in many of the things which seem to be not absolutely spiritual it is because it is a means of leading men to Christ and unto His Kingdom and I do not see why the Church ought to give up activities because of the mistaken idea that the Christian Church is nothing but these activities.

King Chu: If I am allowed to tell the truth, ten to fifteen years ago the Christian movement was neglected by the intelligent people in China. Coming from a non-Christian family I can tell of the indifference with which Christianity was received ten years ago. If I talked about Christianity they would laugh at me. They thought it was not worth while to discuss. But today the attitude is different. Both anti-Christians and non-Christians take notice of Christianity. They discuss it. They think it is something which is worthwhile to discuss. The Anti-Christian Movement serves as an advertisement to Christianity. The more they advertise in the papers the more people take notice of Christianity. As I see it, this is not a sign of the waning of Christianity but a sign of the rising of Christianity in China. Many non-Christians have now become interested in problems of religion because of the Anti-Christian Movement.

The Christians are not bold enough to go into non-Christian communities. If they have enough courage to go into non-Christian societies they will reap more results than if they stayed out. A few months ago there was an educational institution which broke away from a Christian school. At the time few Christians wanted to join this institution, not because they wanted to give encouragement to them, but because they wanted to call some of them back to Christianity. If a man has one hundred sheep, and one of them has gone astray, would he not leave the ninety-nine and go into the mountains to seek for the lost one until he finds it? However it is not the spirit of today in China. Many Christians object to going among the students who went astray. Many of them are lost, because there is no one there to save them. I think Christian people today should not work among the Christians but go into places where the Anti-Christian Movement is strongest, and talk with them and work with them and reveal to them the real personality of Christ. That is the work for us to do. The Christians are not bold enough to go and study in non-Christian communities but just pray among themselves. So I feel that that is what most Chinese people think,—that Christians have no spiritual insight. They think

Western civilization is materialistic and they do not know anything about Christianity at all. In the educational world they think that we lack spirituality. They want some spiritual force in education. Instead of looking into Christianity they try to find it elsewhere, from Confucianism, Buddhism, and so forth. It is a great field for us to work.

T. C. Chao: Always in praying to God or in the cultivation of spiritual life I find a struggle with spiritual reality, to make myself clear in regard to the beliefs of my religion. There is a distinction between activity and spiritual life. But it is only a matter of definition as to what you mean by activity. If by activity we mean something not meant by our devotion, there is a danger of carrying on activities merely.

Now there are two reasons why Christians do not go out to meet non-Christians or anti-Christians. In the first place, they are diffident as to what reasons they can give for their spiritual life. What reasons have I to be a Christian? If I am sure of these reasons I can have the courage to go among men, debate with them, live with them and have fellowship with them. One of the reasons that the Chinese Christians do not go out among them for spiritual purposes is this diffidence.

In the second place, the demand of the Anti-Christian Movement on Christians and the demand of non-Christian religious people "You must show your spiritual reality. You have seen God. You know Him." Now we should ask ourselves the question: Do we have this spiritual reality of God our Father? Do we know Him? Are we so sure that His presence is living within us? If we are, then we have courage to go out.

In the third place, I want to mention this: the way of meeting this situation. Christians should besides attending church services, all of which are very important, form small groups for careful investigation, study, fellowship have a realization of the spiritual resources that we have at our disposal and a real sense of the presence of God with us. Only when we know that we have the real religion can we go among them.

H. C. Tung: The difficulty is that we pay too much attention to worldly things, to routine work, and not to religious and devotional activities. We have so many drives for raising funds for the church, for preachers, for some social evening and other things that many Christians are not satisfied with their churches. Some of them have actually left and gone to the so-called Apostolic Church where they can have more devotion to suit their taste. In my parish I notice that a great number of Christians, Christians from Christian families, have left my church. When I once happened to meet them they told me that our religious work did not suit them and that they did not feel at peace to remain in the church simply to attend church services on Sundays and to do nothing more than make some contribution to the church. The essential trouble therefore lies in the fact that the church at present does not supply their spiritual need.

There is, however, a hopeful sign in Shanghai. Christians are gathering together in twenty or more families and holding prayer meetings regularly, and a number of other families are doing the same kind of religious work day by day. Mr. Samuel Shen told me a great deal about that. I feel we are bringing Christianity into our individual life and family life. This I feel the Church should encourage and take up as part of its religious work.

The second difficulty is that the so-called Christian families in Shanghai are in many ways behaving like non-Christians. You may investigate and find that they are gambling and there is no time for reading the Bible and praying to God. They are nominal Christians, though they may go to church once a week. Now such a church, built on a sandy foundation and on a financial basis, cannot have the force to encounter the Anti-Christian movement.

The other day one Christian told me what he thought to be a glorious thing; that he had driven out from his compound five students of Fu Tan College who

came to argue with him. But such people are not prepared to go among anti-Christians and to talk to them reasonably. I become aware that Christians should meet non-Christians and even anti-Christians in a friendly way. There is no use in sending them away unsatisfied.

To illustrate another idea of mine, I should like to mention a group of twenty-two students who have left missionary schools and entered a non-Christian university which is really a hotbed of anti-Christianity. They prefer the latter perhaps because they do not like their preachers, or do not like the church, or do not like the religious ceremony. Yet these students are praying, holding devotional meetings, inviting new students to come in, in spite of so much opposition from the general student body. From this fact we may infer that the Church should allow a certain amount of toleration to its members who wish to express their own opinions about the faith and practice. There is in them something unusual which the Church can make use of. The right step for the Church and Christian leaders to take is to know them and direct their energy into the proper channel. If we think carefully over this and other matters, we can place the Church on a sounder basis.

C. K. Lee: It seems to me that nowadays some of the Churches really forget the main purpose of the Church or what the Church stands for. Many of us are trying to adapt ourselves first to the present day fashion of the community rather than to be spiritual leaders. We use the same ways to start various activities in the Church just as the non-Christian people do. For supporting activities, dramatic performances take place in the church for raising funds. In such a state of things how can the outsiders see the spiritual side of the Church or the differences between Christians and non-Christians?

We do not pay enough attention to make the church a place to help those who feel sorry in their hearts; in other words sorrowful people do not find the church a place where they can go when they have sorrows or unquietness of heart. We give too much of our time to the activities which Mr. Tung mentioned, consequently we are busily engaged in carrying on things worldly. Therefore we find no time to promote Bible reading, prayer meetings or evangelistic work. In short, our whole strength is exhausted in activities so we are too weak to evangelize the place where we are.

It seems to me that Christ Jesus is today asking the Chinese Church, "Who He is" as in ancient days. Some thought He was Elijah and others thought He was John the Baptist. Let us think for a moment. Are we ready to show to our country-men that He is the Christ, the Savior of China and of this world? In order to be His witness let us pray for a mighty revival sweeping all the churches in China.

Chen Wei Ping: Having had the privilege to travel quite extensively in China I have learned from different sources and from different places a great many things. Looking from one side you can easily become an optimist. At the same time if you look at things happening in different places one can easily become a pessimist. I learned from different places in different schools, for instance, that the principals and the leading teachers in those institutions are very indifferent to the spiritual life of the students. They hire a third and sometimes a fourth-rate man to be responsible for the religious teaching and that is all the religious work they do in that school. And that fourth-rate man sometimes dresses in European clothes, with a collar on his neck that has been there at least two or three months or even four.

But in other schools that I have visited, the principal himself and the leading instructors and teachers have their own classes for Bible teaching and Religious Education. There, when they ask you to come to that school to have evangelistic meetings, you feel you are coming into an entirely different atmosphere.

I came to one school—I will never tell anyone the name even if you ask me confidentially or otherwise—where a student told me that their professors, so-called Christians, gambled the whole night long. And sure enough, as I paid special attention

and looked into their eyes, which were red, I saw that they had been up practically the whole night. Let me remind you that this is a Christian school. Undoubtedly one might say that there is no spiritual life in this institution,—only activities.

Then in some hospitals, the physicians never speak a Christian word to the patients—neither foreign nor Chinese physicians. They hire a fourth-rate or fifth-rate man to be responsible for all the religious work in that hospital. At the same time I visited another hospital where the physician comes to the operation room and the first thing he does is to lay his hands on the head of the patient and offer up an honest prayer. In morning chapel, that surgeon with his broken Chinese, probably no better than my English, preached to the people. I could understand him easily but I thought, "How could the poor patients from the country towns, understand his broken Chinese?" And yet he made Christ and His love known. After he had finished speaking he stepped aside and his Chinese assistant got up and made his point clear to these patients. When you come to a hospital like this you find an entirely different atmosphere. There you have a real Christian hospital.

T. C. Bau: In Hangchow our Christian leaders have gained fame for administrative powers. Whenever there is anything to be organized in the city they come to us for help. But for spiritual need they send to other places. They go to Peking to invite the Buddhist monks. They have come year in and year out for several years. And our civil governor, supposed to be a member of the Church in Hangchow City, has tried to give them the most hearty welcome. And the Christian churches which are well placed in Hangchow City have not gained any place in the community for spiritual help. The reason, of course, is that the Christian leaders are not different in preaching but in showing Christian spiritual life to them. They are showing them, in many ways, distinctive powers of administration. They have a good knowledge of the English language and are good in helping to make friends between Chinese leaders and foreigners. But the Christian churches have not got the minds of the people yet. Because in the churches the forms of worship and so forth are quite foreign to most of the people.

Frankly it may not be so in Shanghai, but in Hangchow and in other inland cities, the Christian churches and forms of worship and organization are still foreign to them because Christian Churches are the organizations of foreign countries. The Chinese pastors have learned to follow in the steps of the missionaries and what we have got from our Christian schools we are doing exactly the same in the Chinese churches. So the Chinese people at large are still not very familiar with what we mean by spiritual life. They can interpret our activities better than our spiritual help. In many ways the average Chinese church member is receiving Christianity not exactly in the same way as we do here. They are not very clear of their Christian faith. The only thing which has made our Chinese Christians in inland cities deeply faithful toward the Christian faith is that they transferred the Buddhist faith to Christianity and they are worshipping God just the same as the other Gods in heathen religions. So unless we can show up something new to make Christianity more acceptable to them, so that they can understand our God, whom we have preached for so many years, and Jesus Christ our Savior, we can hardly make them appreciate what we have done.

Another difficulty is that Christianity is not a general but an individual religion. When one has been converted to Christianity it does not touch the whole family or village or city.

James Yeh: Christian activity and spiritual force go together. Christian activity is only the expression of spiritual force. If a person is devotional he is bound to express himself in activities. I spent last month in Korea and had the opportunity of visiting a large number of churches and other Christian institutions. It was a great surprise to see such a great enthusiasm manifested in religious worship among Korean Christians. I had the opportunity of speaking to a gathering of

sixteen hundred Christians in a Wednesday evening prayer meeting, and several times to a gathering of over a thousand. I must confess that I have never preached to such warm-hearted Christians. When asked, I was told that such large gatherings were not an unusual thing. In Korea not a single native preacher's salary is paid with foreign money. Practically all the churches have been built with funds raised among native Christians. I asked one of the missionaries, "Why are Christian activities here in Korea so prosperous?" The missionary answered, "You take that book written by Dr. Nevius, 'The Principles of Missionaries' and read it." Dr. Nevius was a missionary in China. I am sorry to say that the missionaries and Christian workers in China did not follow his advice as the missionaries in Korea did. I believe we have a great deal to learn from Korea in the work of evangelizing China.

The book of Dr. Nevius strongly emphasizes evangelism. The reason why Christian work has not been so prosperous in China as that in Korea in my opinion, is because we have been emphasizing something less than evangelism. In changing our program and emphasis, I think we ought to do two things. First of all we must train thorough Christian leaders, and in order to do that we have to change the program in our Christian schools. To make a Christian school thoroughly evangelical is essential. The Christian schools in Korea go so far as even not to engage a teacher who is not a Christian. It is so strongly stated in their constitution that this cannot be changed. Just now the Christian schools in Korea are trying hard to secure recognition from the government. In fact a few have already received it, but they have retained religious instruction in spite of the long and determined effort on the part of government authorities to keep it out of the curriculum. On the other hand I feel extremely sorry to say I have known Christian schools in China that have given up devotional exercises at the morning chapel, at the request of the student body and because of outside criticism. Their morning chapel has become morning assembly.

The second thing is that we must emphasize reading the Bible. They told me in Korea that they would not allow anyone to join the churches, even an old man or woman, who did not know how to read the Bible.

Samuel Shen: In different places, I found that generally only one-third of the Christians are active. It is a mistake to look for pastors to do all the active work. The important thing is that we need more voluntary, personal workers who are laymen. These workers should visit the sick backsliders, or help them in time of need; through love and sympathy they will be able to lead them to live a spiritual life and to follow their advice.

We pray God that more personal workers of such type may appear in every church today.

T. Z. Koo: I asked the question a few minutes ago as to whether we are confusing the question when we try to differentiate between activity and spirituality. That the Church in China has given the impression that it is not a spiritual force is not because we are interested in formal activities. Every religion has its activities, but the real reasons that I have seen which account for the unspirituality of the Church in China, in my mind, are; First, the idea of religion in the East has, generally speaking, been identified with poverty and self-denial. You take the dominant religions now in India and in China. I think you do get the impression that the workers in these religions are those who voluntarily choose the way of poverty. I do not think that is characteristic of Christianity in China or in other parts of the world. We very distinctly give the impression of being a very rich, luxurious and powerful group. That is one of the great reasons why we have not reached the people whose conception of spirituality is based on that kind of background. They cannot think of us Christians as a spiritual force.

Second thing, the conception of the Chinese or Eastern nations is that religion is somehow connected with the idea of what Confucius called "benevolence" or what we Christians call "love"—or pretend to call "love." Christianity has not given this impression because we as individual Christians have given the impression

that by our very passiveness we are standing for all the cruelties and injustices of the world. We have been called by the Anti-Christian world the allies of imperialism and so forth. That may not be just. But it is certainly just on this account, that we in our own hearts have not felt with those Anti-Christian people the burden and sorrow of the poverty stricken people. As long as we do not feel like Christ in our hearts, as long as we are not in sympathy with human sorrow and suffering we will not give the impression of a spiritual movement in China.

Another very great difficulty which I have met again and again as I have moved among students is the language of spirituality. Take the so-called spiritual terms which we deal with, "fellowship with God", "influence of the Holy Spirit", "redemption from sin". They are rich in meaning to those of us here, but they do not mean very much to the average Christian in the Church today, much less to the non-Christians. "Fellowship with God"—what do we mean by it, what is the content back of it? How can we make it plain to other people if it is not plain to ourselves? As long as we are in that muddled up spiritual state ourselves I do not think we can, by any means, make an impression as a spiritual group among other people.

In lots of these activities you do see a distinct forward movement which we as Christian workers in China can take. If somehow we think of them as unspiritual we do not get very far. If we have prayer meetings and meetings in the home, these are still activities in my mind. You cannot judge a movement as to whether it is spiritual or non-spiritual by the amount of activity it engages in.

R. A. Ward. We need a recentering of our immediate objectives. Of late we have been exceedingly busy in setting up machinery. We have done it in part because of the large volume of business which the enterprise was seeking to carry, and in other part because we have taken over from the business world certain ideas of efficiency.

In the second place, we have centered attention upon education and philanthropy as a means of demonstrating the value of the Gospel and of giving service and not enough upon the revelation of the spirit of Jesus and of Jesus Himself.

Thus it seems to me, that we have had our attention pretty much focussed on securing an evidence of progress in terms of material things, on the creation of institutions and enterprises which put the Church alongside of many non-Christian institutions which, in this somewhat materialistic age, express themselves and their success in terms of things. We need to substitute, in the immediate foreground, objectives for spiritual achievements in place of those dominating objectives for material achievements of recent years.

Andrew Weir: It strikes me that this activity side that is so marked in Protestant Christianity in China is largely due to the fact that the Protestant missionaries who have come and have brought that type here have come mostly from America and Great Britain. Mr. Koo has called attention to the general features of religion as it is understood in the East. These features are also prominent in the Greek Church, and, to a lesser extent, in the Roman Catholic Church. But we Protestant representatives from America and Great Britain have enlarged the other side to an extreme degree. I think it is a weakness that needs to be corrected, although it is a weakness that leans to virtue's side. I have been following with great interest the beginning of the Irish Roman Catholic missions in Central China and have been studying their ideals and purposes in work pretty closely. I have been very much interested in noting how they see the strong points of Protestantism and are wishing to borrow them.

There are two sides to the Christian life, the more mystical, devotional inner life and the outer active life. Activities much stressed and strengthened sometimes tend to smother this inner life which they should express and surely, as has been suggested by Mr. Koo and two other speakers, we need to have some guidance on how we will embody the Christian life and faith, both inner and outer, in terms that will appeal to the ideals and tendencies of the Chinese people. That is the immediate problem.

Francis Wei: I should like to support Mr. Koo in refusing to draw a sharp distinction between spiritual force and activities. Activities are expressions of spiritual force in men and it has been also mentioned that there is a danger of carrying activities to an extreme. What is the extreme? Where should we stop? What is the standard? To be brief, I should say, all activities are good if they are expressions of the spiritual force in men but if you have activities for the sake of activities instead of having them as expressions of spiritual life, then we would have activities which are dangerous.

G. W. Gibb: Activities may be divided into two kinds; those coming from the energy of the flesh and those proceeding from the Spirit of God. There is, it seems to me, too much of the former and far too little of the latter in the Christian Church in China to-day. What we need most of all is the issuance of a clarion call to prayer for a fresh baptism of God's Holy Spirit, so that the Chinese Church may be a greater spiritual force in the future than ever in the past. I have listened with great interest to this morning's discussion, which, though educative, has in my opinion, failed to emphasize the greatest need of the Church if it is to make the progress within the next few years we might reasonably expect of it.

Discussion of Findings.

R. A. Ward: I take pleasure in saying that I am heartily in sympathy with the spiritual emphasis of this report and do not offer any changes. Personally, I have felt that this emphasis should be made not only in this report but more constantly in our lives and in our work in all parts of the country.

I am wondering, however, if we are not at the present moment in danger of saying to constituencies in the sending countries that we have had quite enough of investment in material things and therefore provision for all that kind of thing ought to stop. In spite of the necessities of the time there is an increasing notion that property investments are not now needed in China. This fact contains a serious difficulty to be overcome. Larger investments are needed. I wish there might be a note inserted somewhere saying that, without question, material investments need to be increased but that new investments and larger investments will be worthless unless we have the requisite spiritual life. We must have an increase of spirit and also a further enlargement of our material equipment. I am afraid that anaesthetizing our material equipment is doing us damage which we shall see in an unfortunate tide of popular sentiment during the next three or four years against giving for property which is really needed.

T. Z. Koo: I am somewhat of the same opinion as the last speaker for this reason. This conference has not been taking the right line if we somehow pit material development against spiritual development as necessarily involving an antithesis between the two. I do not think there is any. I have had several experiences of trying to frame a report of this kind in similar meetings elsewhere and always found you can hardly do it on paper for the reason that here you are against any activities and yet your suggestion is further activities. I have come to feel that no matter what activities we take up we are often-times tempted to confuse religiosity with spirituality. A man can be very religious and yet not spiritual. Take, for instance, the Pharisees in Christ's time. The people did not think of them as spiritual people. Even people who study the Bible to a large extent may not be spiritual people. That is the difficulty I find in a report of this kind.

I have found only one way under the circumstances, if you think of spiritual things. I have only one way to that end which comes even before, perhaps, the study of the Bible or retreats or activities of that kind. First of all, in absolute surrender of your own self to Christ is to me the only channel where spiritual power comes and when that happens no matter what activity you take up it cannot but help be filled with spiritual content. For that reason I want to support the last speaker.

R. J. McMullen: The Committee, I think, will agree with Mr. Koo that to write a report of this kind is not easy. No member of the Committee, I believe, felt that activity and spirituality should be presented as antithetical. In an effort to avoid so doing they presented them together in a number of the suggestions made in the second part of the report. In the first is urged the dedication of life to do the will of God and the seeking from Him of knowledge of what He wanted done. In the second is presented the importance of there being a spiritual fellowship in the regular work of the Church. The third suggestion has to do entirely with activities and the sixth with stewardship of life and money. Thus has the Committee tried to link up spirituality and the regular active work of the Christian and the Church. They should be connected rather than contrasted and this report is the result of the Committee's attempt to do so.

Chang Fan: We must get away from this conception of life—a distinction between spiritual life and life in general. There must be no distinction. It is one life. Life is a united organization. If we take that conception we must give a little consideration to the last sentence of the third paragraph on the first page, "Also the daily routine of parish, school or clinic may so occupy Christian workers as to leave them little, if any, opportunity for spiritual service." If that sentence is taken then what about the construction of the first statement on page two, "All activities should be the necessary outgrowth of a spirit filled life and should be permeated with spiritual motive and power. More spiritual fellowship in committee room and in office, as well as on inspection tours, should be sought."

R. J. McMullen: May I state what I think is meant by the last sentence in paragraph three. A statement was made in the conference the other day which called to mind other statements one has heard such as this, "The reason we do not do more of what we call Christian work amongst the students in our schools is because we are too busy with class-room work. We do not have the time." The doctors are so busy with clinic work that they get no time for personal work among the patients. The same is true of the evangelist in his work. It is a protest against this condition that was intended in this sentence.

E. W. Burt: I would leave the sentence as it is with the exception of the word "service" at the end. Instead of "service" we could have "opportunity for spiritual meditation and contact." We all understand that the clinic is spiritual service so I think that we should put "spiritual meditation and contact."

R. J. McMullen: "Spiritual meditation" is put in the preceding sentence. This has rather to do with our contacts with others and with influencing the lives of others for Christ.

Chang Fan: We should have spiritual work through these activities. We cannot separate our Christian work from life in general. We have made the distinction too clear and we are suffering from that it seems to me. We would better express ourselves in this way: "We are doing this spiritual work through our daily contact with patients or other activities". We cannot separate them. That is the point I am thinking.

Chen Wei Ping: This is the result of the discussion which went on in this room the first day. There were several remarks made at that time. It was following Dr. Cheng's address and following several suggestions made on the floor. We did not make anything new and yet we do not want to phrase it in such a way that is familiar to everybody and so does not mean anything—just repeating old phrases. That is why we put it in this way.

E. W. Wallace: I suggest that this be referred back to the Committee for very careful rewording. There are two different kinds of routine tasks, the mechanical administrative tasks that keep one away from contact with students, and the daily routine of the school which affords unequalled opportunities for spiritual work through personal contacts. It is the things that take one away from personal contact that we want to get rid of.

J. T. Proctor: The introductory paragraph and the second sentence: "The price required for this spiritual power may include less material equipment, loss of

influence or fewer activities" and it may not. We cannot at all assume that it will include less material equipment or fewer activities. The implication concerns ourselves, all those of us who have to engage in these activities. Why belittle the very things through which we do our life work? Let us say, we may or may not, and then go on to say, its possession is essential and we have to pay the price whatever it is. If it means less of activities, let us pay the price. We must not count the cost of an aspiration of that kind, a thing through which we must express our spiritual life.

"The price may or may not include this." But whatever it is we have to pay the price.

T. Y. Chang: Take this case of "may or may not". Why say it? If we want to say it let us say it this way, that the material equipment and such things as that can only be used effectively with the power derived from contact and communication with God. That will give all the meaning and force that is required instead of in any way lessening the use of material means.

J. T. Proctor: Would this phrase be acceptable "under the circumstances" include less material equipment, etc.

Sten Bugge: I find it difficult to stress these words. I most thoroughly approve of the tenor of the whole thing. The missionary spirit of the wording strikes me. I feel the difficulty which our commission has voiced and it touches the sore spot. I do not care very much which way things are put.

But this finding is most important. It may perhaps go too much to one side, but it points to the difficulty and a weak point. So I feel most thoroughly in sympathy with it.

J. S. Kunkle: We could put it more positively and say that the increase of material equipment necessitates a larger spiritual power and if that is impossible we must content ourselves with less material equipment. We must make sure that the spiritual will stand uppermost in the impression that the work makes.

G. W. Sheppard: I think that Dr. Proctor's last statement fully meets the case, that if the sacrifice includes reduction of material equipment, then the price must be paid.

Chen Wei Ping: These criticisms are all in accord with the discussions that have been going on in the committee. Theoretically there is nothing against it. It is only the wording that needs to be changed, but the spirit is just the same.

E. R. Hughes: Instead of putting the sentence this way, "The price required for this spiritual power may include less material equipment, loss of influence or fewer activities," we could say, "If the price required for this spiritual power involves the use of a smaller equipment and a narrowing of the range of influence and activities, then the price must be paid, for it must be recognized that its possession is essential if the church is to meet the present situation."

MAKING CHRISTIANITY INDIGENOUS IN CHINA

Francis Wei:

By Christianity we may mean two things: first, as the Divine Life in man and in human society through Jesus Christ, and, secondly, as the expression of that life in human forms. The two are inseparable either in fact or in our thinking. As it is aptly put by a German theologian, the life of Jesus is both the "gabe" and the "aufgabe," a free gift from God and our task to be performed.

As the Divine Life of God in man Christianity is not indigenous in China and can never be. It has its origin in God and its beginning in Palestine. But as the human expression of that life, it has to be indigenous, if it is to be genuine at all. In the former sense, Christianity is one, not Jewish nor Gentile, not Greek nor Latin, not Eastern nor Western—God, One Christ, one Faith and one Hope. In the latter sense, however, it changes from place to place, from time to time, indeed, from individual to individual. "Christ in me, not I." But the significant idea is, "Christ in me."

Each one of us has to live our Christian life by doing our duty according to our station of life. The same divine life may be pulsating in all of us, but the expression it finds in each one of us is and must be different, for the simple reason that we are different individuals. Any attempt to have a uniform expression will be deadening.

What is true of the individual, is also true of the nation. Each nation has its individuality and therefore its special duties and expressions of life. Mankind would be impoverished, if we should attempt to limit the variety of expressions. Liberty must be given to all nations to express themselves in the ways most befitting to their historical background and to their special genius. It is only in that way that real contributions can come from the various nations to the world. Christianity has not found its full expression yet, and its expression can not very well be full until all the nations have made their contributions.

But how are we going to enable China to do its part? Present Christ to them, put them in touch with the life of Christ, and let them give expression to that life when they have laid hold of it. To make myself clear may I use a petty scheme that I often use in my own thinking?

As we know, the height of Chinese thought is ethical and the outline of ethics of Confucianism is to be found in the Great Learning and the Doctrine of the Mean—two of the Four Books. Now, in the Doctrine of the Mean which gives the principle as the Great Learning gives the program of Confucian morality, we find in substance the following scheme:—

We start with the 誠 which manifest itself in man as 仁. 仁 in operation in a given situation is the 義 and the concrete forms

of its operation are known as 禮. Thus we have 誠, 仁, 義, 禮. 仁 is translated "sincerity" by most sinologues, but the idea may best be rendered by the English expression harmony with or conformity to nature or the universe. But what is the universe or nature? At bottom the Chinese conception is naturalistic, and therefore Confucian ethics has a naturalistic basis.

To Christianize Chinese life is to change the very basis of its morality, to substitute a personal God, the Father of Jesus and of all men for the impersonal, at the best, pantheistic, nature. In other words, the problem is how to give Chinese morality a new soul. That having been done, the rest will take care of itself, if liberty of expression is given.

When Christianity or the Divine Life of God through Jesus Christ is in the Chinese and the Chinese nation, it will express itself in the Chinese family, the Chinese society, and the Chinese state, as well as the Chinese Church. When the form is genuinely Chinese, it is indigenous and it cannot help being indigenous if it is free. This raises a problem, how can we effectively get Christianity into the life of the Chinese and the Chinese nation, unless the form in which it is presented to them is indigenous with them? And, on the other hand, how can there be an indigenous form, unless the Chinese have got Christianity themselves? This to my mind is the problem of the Indigenous Church. The Church is the organization which exists solely for the expression and propagating of the Christian life in and among men, and therefore the problem of Indigenous Christianity begins with that of the Indigenous Church.

What is the Church? What are its constituent elements? When we think of the Church, naturally we think of a group of people who call themselves Christians, organized under the leadership of a minister or a number of ministers, with some definite place, usually a building, for purposes of worship and as the center of their religious activities. For the effective execution of these purposes and the proper carrying out of these activities institutions are organized and material means used.

What would make the Church in China indigenous? Certainly the body of its membership must be Chinese, its leadership assumed by Chinese men, and the money to finance its activities and institutions largely from Chinese sources. Some of you will perhaps begin to think of Chinese architecture and other forms of fine arts, Chinese adaptations of hymnology and ritual, Chinese missionary societies and Christian literature. All these are essential, but we have to ask further whether the motive force behind them is or is not from the Chinese Christians, and whether or not all the activities and institutions are the natural and spontaneous forms of expression of the Christian life in the Chinese Christians. If not, we may have all these things, but not an Indigenous Chinese Church.

You will perhaps wonder why I do not mention Chinese control. But can the Christian life of the Chinese find its natural and spontaneous expression if it is controlled from outside?

Freedom of expression and freedom of experimentation is essential to the great work of making Christianity and the Church indigenous in China.

It is no excuse to say that in the ripeness of time this freedom will be given. We want to do it at this time. This morning Dr. Mott spoke of the rising tide that may not return, at least not in the same form, and Dr. Cheng called our attention to the difficulties confronting the Christian movement in this country. Are we going to seize the hour of the rising tide for the Christianization of China in spite of all the difficulties? We can do it by encouraging the Chinese Christians to express the life of Jesus in them in ways that are most natural to them and most intelligible to their non-Christian fellow-countrymen.

Friends, do not understand me to say that it is necessary for missionaries from abroad to stop trying to present Christianity to us in their own forms. Let them bring to China all the rich heritage of the Christian bodies in Europe and America, let them bring all their polities, all their creeds, all their rituals which we believe are the results of their Christian experiences and the manners in which they can best express their religious life and convictions. All these are welcome to us, so long as it is not dogmatically asserted that any of them is final. Perhaps it will turn out that the way we Chinese wish to express our religious life is one of the ways already tried out abroad. Making Christianity indigenous in China does not exclude borrowing and adaptation. But the borrowing must be done by the Chinese and not imposed upon them.

This means that the most tolerant and sympathetic attitude must be assumed by our missionary friends who have been brought up in a different cultural environment and with a different cultural heritage from our own. None of us are in a position to say how the Chinese people will express the Christianity which comes to them through the efforts and sacrifices of the missionaries who have labored during the last hundred, or should I not say, three hundred years. The only way to find out is by daring experimentation and what we desire and need is the freedom of making experiments.

Some of these experiments may fail, and we must not be discouraged by failures. By the grace of God who is ever cooperating with us in all our enterprises undertaken in His name and in the spirit of Jesus Christ, some of the experiments will succeed, and will perhaps succeed in such manners as to surprise even the boldest optimist.

This task of making Christianity and the Christian Church indigenous in China is not only ours, but yours too, my friends from abroad. It is our joint task. We need your sympathy and your assistance in the exercise of the freedom of expressing ourselves in the best way we can under the guidance of God.

With the freedom of expression given to the Chinese Christian we may expect to find in the ripeness of time the indigenous Church in China in full blossom—with its own activities, its own expressions in art and in theology, yes, with its own polity and institutions—not as hindrances to its life but as its natural and spontaneous expression of the very life of God in man. No prophet, could see this new Church in its details, but all of us who have faith in God have faith in the possibilities of the Church in China.

Before I close, let me raise just one more question—will the Church in China add to the number of the denominational churches

now in existence? Perhaps it may, but what harm will that do? The development of the Church in China may show the way how there may be real unity in diversity, how we may be one in fellowship with Christ though we may express that fellowship in different ways.

As to historical continuity, we shall not break it and we *cannot*. Do we not owe our Christian life and spirit to the labor and effort of our mother churches which have sent us the thousands of missionaries? That relationship will stand and stand forever. God forbid that we ever think of breaking or ignoring it.

Discussion

R. F. Lo: I think it is much easier to describe what a thing does than what it is. We cannot exactly say what the indigenous church is. Take, for instance, the peanut. Several years ago we introduced the American type of peanut and transplanted to China. At that time it was known as the foreign peanut. But as years have gone by the word "foreign" has been dropped. It appeared to the Chinese as better than the ordinary Chinese peanut. So what applies to a plant could be applied, I think equally to religion. Buddhism, when it was first introduced to China, was a foreign religion, but it is not so now. It seems to me that a church which is dependent on the translation of foreign literature to cultivate the mind of the Church in China would indicate that the church has not yet attained an indigenous character. So by indigenous I would mean that when the spirit of Christ has actually taken possession of the heart and mind of the Chinese people, then it is bound to have some indigenous experience and expression. Until then and not until then I can hardly conceive of an indigenous church.

Christianity has been in China for more than a hundred years. What do we know of its influence? Has it the color of a foreign thing? Christianity in Japan has only a history of more than sixty years and it seems to me that the Church in Japan has gone farther ahead than we have in making it indigenous, because their Church has attained self support, self-government and self-propagation much more than we have. The influence of the Christian Church in Japan has permeated the social and intellectual life more than we have. Just why there should be such difference between Christianity in Japan and China I cannot say. Is it due to difference in government or racial fiber—I cannot say. But there must be reasons and whatever they may be it would be well for us to bring out here.

Sten Bugge: I read in the "Atlantic Monthly" not long ago that the trouble with life in Canada was that they had no cranks. I think that has been true of the church life in China for a long time. Now there is, however, a very promising sign in the church life in China. We are beginning to see many strange products of Christianity which are not products taken over from the West. We are beginning to get the cranks.

The last gentleman spoke of the Indigenous Church. I am not quite sure what we mean by that. Do we mean one national church, entirely Chinese? Such a church does not exist, and I hardly believe it ever will. We are beginning to see indigenous churches rise. They rise. Christianity always rises, it does not sink down. Real indigenous churches will also rise from below. The difficulty and trouble is that many of our Chinese friends are thinking of an organized church, highly efficient, with all we mean by that. That church will come from above and not rise from below. It will come above and will sink down loaded with demands upon life which ordinary Chinese cannot live up to.

We are seeing Chinese indigenous churches rise from below among ordinary people. How do these churches rise? They are born through contact. Just as Christians must be born, churches must also be born. They cannot be organized nor established but they are born through contacts with people who have a certain kind of life.

I have just talked with people in Nanking and can point to certain places in Hunan, too, where we have small churches of Christians which have risen in this way. These churches are springing up without any effort and without any support whatever from foreigners or from Chinese from above. That is the kind of indigenous church I believe is going to take hold in China. To these churches the matter of evolving new forms has not been a very prominent one, probably because they have not been dependent upon form. I believe the reason is that in spite of drawbacks, Christian churches in the West have found some fairly satisfactory forms which have been sufficient to express the real life of re-born Christians. I am looking forward to the Indigenous Church of China coming up like that.

Francis Wei: Dr. Lo referred in his speech to indigenous peanuts and indigenous Buddhism. If I have any expectations of an indigenous Church in China, certainly I am not going to expect it to be like the indigenous peanut—just because the Chinese like it and have become familiar with it—or indigenous Buddhism in China. Buddhism, with all the talk which we have of Buddhism becoming Chinese or indigenous, it is not the idea we want. We want to make the Christian Church in China greater than Buddhism in China. We want to make a real contribution in our expression of Christianity to the Church Universal and to the world. We want to make the Christian life in China something really dynamic, and have something come out of it in such a way as to be of service to man and glory to God. It is something creative that we are aiming at.

R. Y. Lo: I may have been misunderstood. I regard the indigenous church as a means to an end, not an end in itself.

E. R. Hughes: My remarks may not apply as much to question one as to number two. I have the privilege of working in connection with one of the oldest churches in China, the South Fukien Church, where I think autonomy has gone forward more than in the other churches, and at an earlier date. The trouble particularly in that church is that although practically autonomous it does not seem to produce anything indigenous.

I was very interested and impressed by the way in which Mr. Wei stressed the fact of required form rather than organization. It seems to me that too much is too often involved in the thought that if the church is autonomous it will also become indigenous. As far as my experience goes the Western influence of church theology has gone so deep into the system I doubt whether it is going to be effectively worked out.

I might put the question in this way. Can we make a church indigenous? You cannot make a church indigenous. There is no mission force or external force that will have any effect on it. From that light and point of view Mr. Wei has put his question of form of aetiology and philosophy that is going to lie at the base of a theological position. I am absolutely amazed and distressed by the entire lack of interest in the progress of this side of the problem as I have so far come across,—entire lack of interest by the church leaders. Take, for instance, the question which has been in many Chinese students' minds, the one which has occupied the Chinese mind right from the earliest days, the question of spiritual authority. Here is a question upon which you would have expected that Chinese Christianity would immediately have had something to contribute. But has it contributed anything? I cannot find anything in the literature of the Chinese Church. Take another instance. Take the question of Christianity as the filial piety religion in the world. There is for the Chinese in general only one filial piety religion—Confucianism. But when you get down to hard tasks there is no filial piety religion except in Christianity and no filial son except Jesus Christ.

Take a special object—in working through Chinese literature, Chinese expression of Christianity to us, what emphasis is laid on that side of Christianity? It is simply ignored. It does not come in. It seems to me that unless something is done along this line, the line of real spiritual authority which stands over against the authority of compulsion, there is not going to be any indigenous response.

Finally, on a question which is also very vital in ordinary life, namely, the power of prayer—how we are lacking in that respect both Chinese Christians and missionaries know. As far as I can see the Church should make more use of the morning watch.

F. Rawlinson: It seems to me that sometimes we might put another very common word in place of this word "indigenous" and get at the same problem. For instance we might say, "What do we mean by making Christianity 'alive' in China?" I find myself asking this question, "Is it so much a question primarily of determining what the Chinese Church should have or what we should give them as it is of asking what are the signs that Chinese Christians are alive?" I, myself, while perfectly willing to admit that Chinese Christianity has not yet become fully Chinese in form cannot but help recall having heard Chinese preachers very frequently use Chinese illustrations drawn from Chinese thought to illustrate Christian truth.

There are two or three things which seem to me should be kept in mind. First, Chinese Christians are coming in to self-expression. The first sign of life is self-expression. For if there is no life it will not come out. You can dress up a corpse but it will still be dead. If there is any life in a body it will move and express itself, it seems to me that Chinese Christians are beginning to express themselves, a little in literature, a little in efforts to find out how to worship God.

Another thing we may say is that Chinese Christians are trying to direct themselves. It is not a question of what the Church in the West may say that the Chinese Church may do, but a question of whether the Chinese Christian Church is alive to God and says: "We must get up and go forward." As I think over the last ten years I am profoundly impressed by the fact that Chinese Christians have been trying to tell us what they think is the way and road along which the Chinese Church should travel. They are beginning to try to think out their own problems. The very fact that Mr. Wei has brought forward this rather profound interpretation of Chinese philosophy proves that the Chinese Christian is trying to think things through for himself. That is a sign of life. I myself feel, therefore, that the Chinese Church is alive. Perhaps we from the West can now only ask, "What is it we can do to help this life grow into fuller self-expression?"

Francis Wei: What principles should govern the incorporation into the Chinese Christian Church of ideals and customs from Chinese civilization? There are two ways—the mechanical way, and the organic way. We want to do it in an organic and not in a mechanic fashion. A very beautiful building is growing up in China in Chinese architecture and I have heard one very interesting remark, a very suggestive remark on that type of architecture and it is something like this: "It is very good. It may be beautiful to some people. But things are a little out of place. You take one thing out of its proper setting and put it in some other setting. It is not art. You take pieces of beautiful things and put them together." We ought to avoid that kind of thing in trying to make the Church in China indigenous. Do not do it in a mechanical way. But as it has been repeatedly said this afternoon, let it grow, give it freedom, give it expression. There is danger that we follow the mechanical principle.

L. H. Roots: I think there are a good many illustrations in the history of the Church of how this question has been answered in a Christian way. One of them, you will remember, is in that remarkable letter which the Bishop of Rome wrote to St. Augustine, the Apostle to England in the Sixth Century, when he was seeking for an answer to exactly this question with reference to the missionary work in England. His suggestion which has stood, I think, for all these years as an example of the Christian answer to this question, was in general to the effect that those customs and ideas which were not contrary to the Christian faith, should not be neglected or discarded simply because they were strange or new, but should be adopted or adapted wherever they seemed useful and fitting in the churches which were growing up at that time in England. We can do no better than to adopt, in general, that principle as we approach the great civilization of China.

C. S. Miao: The principle in regard to the incorporation of Chinese ideals remind me of one thing, namely, the saying of Jesus Christ, when he answered the people that the Sabbath was made for man and not man for the Sabbath. If there is anything in Chinese customs or ideals which can enrich the life of the Chinese people, it should be incorporated. That principle is right and I think should be followed. I think we should radically change our attitude toward many things in China. One thing, for example, ancestor worship. In the past, take one of the typical examples, it was a horrible thing for Chinese Christians to adopt a little bit of Chinese custom,—of ancestor worship or funeral service. He was regarded as an outcast,—probably the severest punishment one could get. Now the Church cannot maintain a fellowship with that kind of custom. What shall we do? There are many Christians in China now who come from non-Christian families. I believe that many of these new Christians, brought up in old Chinese families, will naturally carry over certain of the traditions, customs and ideas. What shall we do with these Christians? To me the answer to that problem is that the guiding principle should be that if there is anything in our tradition and customs which can enrich the life of the Chinese people it should be incorporated.

Li Tien Lu: There is hardly anything that is good in the world for any one human race which is not good or valuable for another. There is hardly anything good in Chinese customs or ideas which is not worthy of preservation in other ways. But taking the Chinese customs and ideals and incorporating them into a system called the Christian religion, we should be very careful. There are two things we must guard against. One is that we should not at the present time incorporate anything which the Church at the present time is not strong enough to assimilate, to digest.

Another thing, is that if we should adopt certain customs like ancestor worship,—the golden mean as the standard of procedure and social action,—and the belief of retribution and such like, we must look out for the fact that when they are turned over they are Christianized. After incorporation they should be received with that distinctive mark by outside people. When they are incorporated into the Christian system and outside people do not recognize them as being made Christian then the Christian religion will be in a bad way because we would be in a fair way of obliterating the distinctive mark of Christianity and thereby fail to make the Christian contribution that China needs.

J. T. Proctor: I have no very definite idea as to how the churches or missionaries from the West are going to render their largest help in a constructive way. I imagine that some help will be rendered if we at least keep out of the way and give a free hand as intimated in numbers five and six. I have this impression, that if making the church indigenous is considered as a goal, as an end in itself, the effort is bound to defeat itself. I think it is only a means to an end and I cannot get away from the impression that should it come about—I do not think it will—that the emphasis of thinking and activity of the Christian Church in the next five to ten years should be given to an effort to make the Church indigenous, considering that as a goal, then it would be a very serious mistake. It would set us back. The work of the Church is to make China Christian, to make the Church Christian, to get the vitality that Dr. Rawlinson spoke about. And whatever methods and freedom of action is necessary to do that is the thing we need. The expression of these conditions under which that effort will succeed will itself be largely indigenous. I have the impression that making the church indigenous will be the result of a process, of an effort to do that kind of work. If attention is taken from that effort, the real work of the church, in getting the Church into this form or that form, we may get some features of indigenouness which will be no more indigenous or vital than what we now have. We must concentrate attention on the real thing.

Number five raises a serious problem. I do not see the solution of it. "How can Chinese Christian bodies closely linked to Western churches secure freedom to experiment in matters of church organization and work?" I believe they must have freedom. So far as my influence goes, I say give the churches perfect freedom for experimentation. I believe it must be done,—to the extent that the controlling

purpose of the church that is doing the experimentation is to make itself vital and successful in winning China for Christ. Is it likely to get that freedom? I believe, however, that there is going to be more or less of hesitancy and friction developed in the effort.

I hope I have made my point clear. I do not believe the Church is going to succeed in making great progress without making some mistakes. The missions have made their full share of mistakes in what little progress they have made. I do not know of any real growth of life without making mistakes. The Church will make some mistakes but I believe that if we are convinced that it has one central purpose in its expression of Christianity there will be a larger degree of freedom in experimentation as to forms and methods than can be secured along any other line.

I. F. Tsu: I should like to speak on this subject. If we study what we may call social continuity or the continuity of culture, we will find that it is the handing down of ideas, standards and thought-forms from one generation to another, through educational agencies, using education in the broad sense.

Now, the Christian Church expects to hand down Christian culture and religion in China and one of the great agencies is the theological seminary. There are two ways of making use of the theological seminary as a means for handing down Christian culture,—I am using the word "culture" to make myself more clear; this includes religion and other things—from one generation to another. One way is for the different churches, different denominations, different types of thinking in the Christian Church to train their respective workers, and these respective workers will automatically imbibe the spirit of the generation and then propagate the same spirit, the same ideas, practically speaking, with very little opportunity for change, for development. I think we have seen that in the last two or three generations of Christian work in China. The denominational theological institutions practically repeat generation after generation the type of church denominationally that they represent.

Now, there is another type which we are beginning to adopt more freely—union theological training. To it different church bodies contribute their trusted leaders, experienced workers and teachers to form the faculty. These workers are trained primarily to be preachers, pastors, etc. without reference to particular traditions, schools of thought and types of ecclesiastical organizations, but according to the best Christian teachings and practices as shown in the light of history and experience. What is perpetuated is, then, historical Christianity itself, as far as it is possible, and not particular types of churchmanship. In this way the young Chinese Church will be given freedom to choose what it needs and develop in line with the racial and cultural qualities of the people.

Miss Hoh: To me it seems that neither Christianity nor the Christian Church can be made indigenous as long as the Church workers are not so cultivated as to be indigenous themselves. The present standing of the Chinese pastors I am not to judge. I mention only this, the richly accumulated Chinese culture will forever be of no small value to these Chinese pastors, whereas, the language as strictly limited to Biblical usage as theirs is (at least some) has, I am afraid, too much of a foreign colour which is nothing but an annoyance (in a literary sense only) to the educated to hear, as well as a trial to the rustics to comprehend. There are evident short-comings in the religious teaching in schools and colleges by the teacher who has not acquired, besides competency in theological subjects, proper training in the following three capabilities: first, free use of the Chinese language; secondly, thorough understanding of the inherited oriental literature and teachings; and thirdly, adequate sympathy with the present current of thought. No matter what the term indigenous Church would indicate, the training of an indigenous type of religious worker is, so far as I can make it, essential.

Andrew Weir: In regard to the question of Church organization, or relation of the Church in China here to the churches in the west with which it is connected, one

to the important things which should be emphasized is the entire freedom and ecclesiastical independence of the Chinese Church or churches from the Western Church. That freedom should be recognized on both sides, both on the side of the originating church and especially on the side of the Chinese Church. The Chinese Church should take it very seriously, feeling that they are an independent body, and must make experiments, and so at their own risk.

I will illustrate this by what has been taking place in Manchuria. The largest church in Manchuria is the Presbyterian Church, which was begun originally by Scottish and Irish Presbyterians, who regard themselves as true blue. Three years ago, in connection with the union movement, a proposal was brought forward to modify our tradition that the courts of the Church be formed only of ministers and elders, who all are ordained. That is the traditional type of Presbyterianism. These Chinese leaders proposed a third order, who are not ordained as either ministers or elders, so that a number of lay leaders equal to these elders was added. These representatives need not be confined to men, but women may be included. To Presbyterians this was a very serious departure, and it was recognized as such. It was looked upon as a somewhat dangerous experiment. No opposition was brought forward because we as missionaries and the churches that we represent regard it as far more important that there should be freedom to experiment. For the present it is only an experiment.

We are doing the same in other lines of work. In regard to the financial side we are seeking at present to work out a mode of joint control by the elected and officially appointed representatives of the Chinese Church and missionaries to represent the subsidizing churches of the West. This is the line in which we hope to develop in organization. The Chinese leaders are beginning to recognize that it is largely their responsibility and are taking it seriously.

It seems to me very important, both from the side of the church in the field and from the side of the originating church, that this matter of ecclesiastical and administrative, and, so far as possible, financial independence should be very strongly emphasized.

J. S. Kunkle: In Canton we have been thinking very seriously for over a year on some of these problems and on the actual transfer of responsibility of the institutional work as well as other work to the Chinese Church. Only a few weeks ago this resolution was passed by the Executive body of the Church of Christ in China in Canton: "That in our judgment the time has come for the complete realization of complete autonomy of the Chinese Church". I think the first definite proposal came from a body of missionaries that were cooperating with this United Church in Canton. They proposed that all the evangelistic work be turned over to the Home Missionary Board of this Church. That was about a year ago. Some months later one of our large educational institutions proposed as a solution to its own problems that it be given over to the Church to administer. Dr. Wallace was at the time making a survey of the educational work of our mission. His report recommends the placing of all our schools under the Boards of the Church. The events of the year very much strengthened our conviction that the only practical thing to do was to give up all foreign control and as speedily and carefully as possible transfer all our mission work to the Boards of the Chinese Church.

The Church in Canton had been carefully considering the steps to be taken in order to carry into effect such a transference. They have made some very definite proposals. One is that the entire staff of missionaries be retained and given appointment under the Chinese Church. They think it necessary that the financial aid from missionary societies be continued without decrease over a period of five years. In addition they ask for the loan of the property needed for the carrying on of the work.

The direction of the staff of workers and the control of funds used in the work would seem to be absolutely necessary for an autonomous church. Self-direction and self-expression are essential to all life. We in Canton have come to strong conviction

tions in these matters. We hope that others will share these convictions and help the churches at home to realize the seriousness of the situation here in China and the need of faith in the Church here established to direct its own work.

Samuel Shen: Year before last, I was in Honan. A missionary asked me, "When can we withdraw our foreign money and when can the Chinese take care of themselves?" I replied, "Have we brought Christians face to face with Christ? If we have, we do not need to bother about the support of the Church, because they will love her and look after her, as they take care of their own families."

As to St. Peter's Church, the annual expenses amount to three to four thousand dollars a year subscribed from Chinese Christians. But the church was built with foreign money. The cost of land was low at the time when our donors in America gave money to buy it. We can only afford to buy it at the original cost, but our missionaries in charge are not prepared to turn it over to us, either by giving or by selling, so that we may become an entirely self-supporting unit. We hope our donors will consider the question of church property in cases like ours and in general, and remove the hindrance to the growth of self-supporting and indigenous churches.

Mrs. Thurston: It seems to me there are two things which we can do in this situation to help the Chinese Christians to hasten the day of the indigenous church.

We can really try *not* to Westernize them. We can really take advantage of this interest, which is certainly a high tide of interest, in the fine things which are in Chinese civilization—in history, in art—certain great things in China's past which in the past years it has been our great mistake not to have appreciated. For many of us there has not been time. But we can give it a larger place in our curriculum and we can encourage the appreciation of those things in our students.

Another thing which we can all do is to try to enormously simplify the thing we are going to call Christianity. The problem is here because Christianity has become "indigenous" in so many different places. We have a product that has developed in the different countries that have brought it to China. Christianity has been Judaized and Romanized and Anglicized. After all, Christianity never can be indigenous. The original thing was rejected in the country in which it first grew and it is by getting back to something so simple that it is not out of place in China, that it will be appreciated in China—something really Christian, just as it was the real thing that was appreciated and taken into the life of those different groups into which the life of Christ did come and which were made Christian by that life.

R. J. McMullen: Question five asks what we from the West can do to help Chinese Christian bodies secure freedom to experiment. It seems to me that one thing we can do is to think through again the whole question of our task as missionaries, in the light of changed conditions in China. During our student days we hear the call to give our lives to the preaching of the Gospel of the crucified and risen Redeemer to the heathen. In the early days there was no way to bring to China a knowledge of the Saviour except by the coming of missionaries. It was the responsibility of the individual to give his life to this service and of his church in the homeland to send him on his mission. There were then no Chinese Christians anywhere and evangelization was the sole responsibility of the missionary. It was necessary for him to make his own plans and direct his own activities. This he did in the light of his own spiritual experience and heritage. Both of those were Western because he was from the West and his training had been in a Western Church. He would of necessity use methods of work, forms of organization and means of spiritual development found most helpful in his own Church.

When Chinese become Christians, his task must change. Of course we are under the same obligation to bring the blessed Gospel to others but the method to be used and the approach to the work must change. No longer are we, missionaries, solely responsible for the work of evangelization. The Chinese Christian has the

primary obligation of teaching his fellows. Ours is the task of helping him do it. We then are his helpers. By life and Christian fellowship are we to help them know Christ and the power of His resurrection. We must trust the Spirit to be able to guide him into all truth and direct him in his work. Ours is the privilege to work with him and help him do as the Spirit directs. Only as we can thus trust the Spirit can we readjust our thinking and our work. So doing will make for a larger amount of freedom to experiment on the part of the Chinese Church; that is, freedom to follow the guidance of the Spirit in doing things in a way not used in our Western lands. In conclusion, attention should be called to the importance of educating our Mission Boards and Home constituencies along this line. As we in the first dedicated our lives so are they dedicating their money and perhaps for the same reason. They do not have the same opportunity to see the need of the readjusting of viewpoint as do we. We are therefore the more obligated to help them understand the question and so stand ready to aid by men and money the Chinese Christian bodies as they strive to carry out their responsibility toward their non-Christian fellows.

T. Z. Koo: I like to mention three hindrances which I see today in the missions trying to help the Church in China to become more Chinese. First, I am dealing not with practical questions of organization, but more with attitudes of mind. I find among the mission groups in China, whether consciously or unconsciously, a rather prevalent attitude, that whenever a church in China tries to strike out on a new line or start a line of work which is not of the same type as the work at home, they immediately express very great concern that perhaps the Church in China is going on the rocks. Recently I saw a significant manifestation of that on one of my visits. I saw a particular creed of a particular church being forced upon a group of Chinese Christians. After that action had been passed, the missionaries, probably in very great glee, would say, "We have now saved the Church here in China." Probably they have, from the point of view of their own church. Undoubtedly that is the attitude in many quarters, of wanting to see duplicated here in China the American Church form or the Danish Church form as being the safe thing for China. That attitude of mind is a very serious one in really helping to bring a real Chinese Church into being.

The second attitude of mind I find is that there is still prevalent in many quarters a sense of superiority. I have yet to find in the Christian missions that desire and ability to work under Chinese control. I say that advisedly because I have had contact and knowledge of many situations. It is regarded as the normal thing when Chinese work under missionary control but if you expect the missionary to work under Chinese you will find many problems arising from that, and these you trace back, unconsciously perhaps, to a sense of superiority of the Western missionary here in China.

The third attitude of mind that is hindering, in a way, the mission helping the Chinese Church is to think that control and administration necessarily goes with the financing of the work. That still is very prevalent, I think, among the missionary organizations in China and that is another point or attitude of mind which, I feel, is hindering the giving to Chinese a real opportunity to learn and to get experience in administration and in assuming financial responsibility.

Of course, I am only saying this in a general way. There will be exceptions under each of these headings as there always will be. When we think of this question we must not think only of the optimistic side—the progress which is being made in China along these lines—but we also ought to face very squarely the hindrances which must be removed.

S. C. Leung: I come from the center of revolution. While people in other parts of the country are trying to discuss whether certain things ought to be done or not, we go ahead and experiment on those things. It is not only true with political, labor, and economic questions. I think the same thing is true of the church work in Canton.

Eight years ago, I think, the people in Central and East China were talking of having a united church, including Presbyterian churches, Congregational churches, and London Missionary Society churches. While they are still talking about it we have already started and formed the United Church of Canton, which includes seven missions. Mr. Kunkle reported to you that we have gone one step further. We want to make the Chinese Church free from any embarrassment and accusation that it is the tool of imperialism. We feel that the Chinese Church ought to have complete autonomy. Mr. Kunkle has already informed you of what we have in mind. Unless we can eliminate or transfer the functions that have been exercised by the missions entirely to the Chinese Church, we cannot free ourselves from that accusation. The Executive Committee of the United Church has already passed such a resolution which I think I can read in full:

"RESOLVED: That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the Missions co-operating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible.

"From the time of the transfer of this work the Missions shall cease to exercise authority over it.

"The allocation of aid either in personnel or funds should likewise be committed to the Council or such organizations as it may create.

"The details of the plan and procedure for carrying out the transfer shall be referred to a special committee to work out for presentation to the Council."

This committee has gone to work and prepared a report of seven or eight pages. The general idea is to put all the missionaries who are willing to cooperate in the Chinese Church, under the direction of and to receive appointment from the Chinese Church, and they will be considered on equal footing with the Chinese workers. Whatever financial help comes from various missions should also be turned over to the Council for administration. We feel that unless the missions are willing to go as far as this it will embarrass the Chinese Church to work in a station like Canton.

This committee is composed of six missionaries and six Chinese workers, and its report has been presented to the Executive Committee who approved of the general idea. Some of the missions are meeting now to take action on this. Some of the missions will probably take a long time to decide and some might disapprove. But we feel we are moving on the right line and this has nothing to do with anti-foreign spirit whatever.

What we simply ask for is that we want to welcome the help of the Christian people of the West, but at the same time we wish that you would help us to remove the embarrassments. As long as mission control exists in the Church there is dual control. And we simply have no excuse, before the anti-Christian people and even the fairminded people, to free ourselves from their criticism.

I hope this will meet with the approval of mission leaders, and that even though this may not be practical in different parts of China I hope others will give us moral support and make it possible for South China to make an experiment in this plan.

John R. Mott: First of all, a word of congratulation. This has been very different from my visit thirty years ago. I certainly am not using exaggerated language when I say I am come unto you at a new era. The conference here thirty years ago was in the interest of the indigenous movement. There were one or more Chinese. The room was packed with leading missionaries, some of the finest men I have ever known in my life. I sat at their feet and learned deep lessons. Nothing I say reflects on them. I suppose I could pay them no higher tribute than to say their prayers have been answered. But the contrast is most vivid and reassuring, and I have received the impression as I come back here at these intervals of almost five years, of a steady, irresistible and most promising advance in Christianity in a form

most vital. I accept Dr. Rawlinson's new definition of this word indigenous as the one I had rather carry out of this room, that is, that this church that is rising here is alive and that it is so vital that I honestly believe that if it were to die out in other countries that Christianity would spread from these shores and reestablish itself over this earth.

Therefore, my first word to you is one of congratulation. As I take this longer span I cannot but see this unmistakable sense of vitality and preparation. It occurs to me that it may be of interest to you to know of the inspiring relationships I have had in the working of this vital spirit in other connections that are most germane. I have been serving in the interest of the churches three great world-wide movements, all of them distinctly the children of the churches. Not one of them would have existed had there not been a Church. Every one of these three organizations accepts as a guiding principle, accepts it with great conviction, and applies it in all its work,—the very thing which we have been talking about here today and that is, that the Christians in whatever movement it may be, in a given country or race, are not only autonomous and have independence but are given every conceivable opportunity to express themselves and make their maximum contribution, not only within their own borders but in the world-wide field. These movements, let me remind you, the children of the churches, are under the control of the members of the churches in those countries. There ought to be a sense of confidence, of deep satisfaction and of thankfulness.

These three organizations are made up on what may be called the federal plan, by which each country, each nationality or each race is perfectly free, independent and autonomous, you would say indigenous, but so flexible that it has been possible for us to have a world-wide laboratory of experimentation without running any risk that would embarrass the cause of Christianity. There has been the largest freedom for experimentation and if there were grave perils in trusting to the maximum the individuality, the initiative, the autonomy, the power to carry responsibility, the capacity to create—if there were great risks these would have been discovered. I can bring you the good word of years of progress all over the world-wide fields. In Europe, Asia, Africa, North America, South America, Australasia, out-of-the-way places, small peoples and great peoples, ancient civilizations and modern civilizations, the experiment has always infinitely justified the process. I have learned to have unlimited confidence in any group of Christians, no matter how small, no matter how inadequately equipped, provided they have a sufficient weight of responsibility placed upon them. I have unlimited confidence in any man or woman, or small group or large group, if they feel that the whole burden is on them. Clearly all of us here today have been impressed with the great wisdom and the great privilege of the largest possible exercise of faith, which have been our guiding principles in our discussions. This principle has been unerring. I would trust it to the ends of the earth. This is illustrated in the practices of our Lord, in His trust in His children, in the trust in one another and in the manifested trust in His living presence.

I wonder sometimes do we believe in the phrase "the living Christ". If we do, we can absolutely trust. His hand is unerring. It surely is loving; it surely is almighty; it surely is beneficent; it surely is everlasting; and it points in safe directions, points to deepest depths, points to perennial fountains.

My impression has been one of increased perseverance, increased trustfulness. If I had no other demonstration—in the discernment shown, in the leadership shown, in the confidence shown, in the prophetic quality shown in the discussions by our dear brothers, the Chinese men and women—in this world, I would take away a blessed reality of all that we have been talking about. It is one of my deepest convictions that all over the world and possibly nowhere more than back in the Western countries themselves, we need I think, to institute, as never before, the study of Church history. I would seek out an even larger term, the study of the expansion of our Christian religion as it has crossed over the wide world through

the centuries. I honestly believe that we are headed into the most difficult time of the history of our religion and we need to treasure greatly the lessons of the centuries. Therefore, I would emphasize for the clergy and for the laity of the churches East and West, North and South, a revived study of the spread of our faith from the time that Christ appeared among us, and even before that. I have great confidence in the study of the history of Christianity, ecumenical Christianity, and above all, vital Christianity.

I have just come back from North Africa. Where there were once a number of Christian churches around the birthplace of our Lord not one stands today. These churches became unindigenous, became unvital, and lost their life. This is a solemn thing to learn from primitive Christianity,—how the faith was lost and with it the propagating power of the churches. This is as true in the Church today, as in their age.

We will learn quite as much from the failures and shortcomings as we will learn from the victories that have gathered around His name. But my own impression is one of great reassurance here.

F. Rawlinson: What are the principles which should govern the attitude of the Anglo-Christian churches to Chinese churches? I venture to suggest two principles that have a bearing on everything we have been discussing. The first principle may be put something like this. The Western Church, in line with some things which have been said here, needs to learn and act on the primary lesson which is just to trust God to work through his Chinese children. That principle will solve a lot of difficulties.

The second principle that we need to realize is that whatever the special contribution of Anglo-Christianity to the Christianization of the world has been, still is, or may be, the period of the Anglo-Christianization of the world has come to an end. We now face in China and other Oriental countries groups of Christians who are alive and to a certain extent articulate even though they have not yet solved all their problems. We therefore should cease thinking in terms of the Anglo-Christianization of the world and think in terms of a world Christianity. That is a principle which is just as significant for the Chinese Church as for the Anglo-Christian Church.

J. T. Proctor: In my recent visit to America, attending a special conference of our own Baptist denomination, some phases of this question came up several times. Those of us who represented these countries in which nationalistic movements are so prominent did our best to convey the impression that the vital task of the constituency in America is cooperation with the churches in these oriental countries. And we must think of it from that standpoint, from the standpoint of funds being sent out and transferred to control of the Church and the missionaries being sent out to work under the churches' auspices. The question was at once raised, and rightly so, will the constituencies in America continue to give money and to send missionaries on those conditions. It was not a question of whether they were willing to let the Church be free. It was not a question of whether they were willing to let the Church be autonomous. It was whether they were willing to continue to make contributions, to send such forces, and such funds as the Church might desire, and perhaps ought to have.

The second question is how to create conditions under which a church at home which has been thinking in terms of itself doing the work and being responsible for it, how to make that church, with a new viewpoint, continue its sacrificial giving? What is the new appeal for missions to the home constituency so far as funds and missionaries are needed in the orient? I do not believe this question has been answered. Several years ago I said to a secretary at home that it was the task of leaders at home to work out this new appeal for missions to the home constituency. They have been so slow about it that I am almost convinced that we must help them out here. We must concentrate our thinking out here on this task of working out a new mission appeal for the constituency at home that will give

them their orientation, that will make it just as attractive to churches in America or Great Britain or elsewhere to give money to be controlled by churches in the orient, as it is to send their own sons and daughters to these lands. I believe that the Christian bodies out here on the field should undertake this task of working out that problem.

What is the best way to insure the Christian character of the Chinese Church? For Western churches to pour themselves out in sacrificial giving of money and men, working under the direction of these oriental churches and gaining their confidence, this is the greatest contribution that the churches in the West can make from now on to insure that the Church will be of a Christian character. My thinking has not gone very far, as you will see, but it has gone this far. If the churches at home will undertake this task, giving themselves with zest to cooperation and working under the churches in the orient, this is the best they can do. You may have more light on it, but it seems to me the solution is along this line.

C. S. Miao: It is not only the sacrificial spirit shown in giving money and men to China but what is more important than the giving of money to China is the quality of the men who are sent here. If the mission societies in the west from now will be more careful in the selecting of delegates, sending men who can carry the spirit of Christ and cannot help but impress the personality of Christ on the Chinese people, that I think, will be one of the sure ways to insure the Christian character of the Chinese Church.

The second way, I think, to insure the Christian character in China is to make our Christian work in China, whether school work or church work, intensive rather than extensive. At present there is a danger of making our schools so large that there is very little personal touch, making relationship rather mechanical. That cannot insure the Christian character of our student body. The same will happen in our churches if we try to make the goal the number of members rather than spiritual quality of church members. That should be the criterion of our church work.

Then the third way to insure the Christian character seems to me is to answer the question, "Is the method of requiring conformity to certain ecclesiastical standards the best way to insure this?" I have been more convinced since my recent experience in travelling that in the past we have required too much conformity in standards or creeds or to such theological beliefs which to the Western Christians mean a great deal because of historical connections, but to the Chinese Christians these words are entirely foreign. We have too much conformity as a means of insuring Christian character. The result is that when the Anti-Christian Movement criticizes us so severely, people inside of the Church because of that criticism have lost faith. They themselves are not sure what they believe is right or wrong. Because of that they are ashamed. Many have come to the position where they do not know whether they want to become Christians or not.

T. Y. Chang: I think in dealing with this point we should forget for just one moment those who are Westernized—Chinese, I mean, and forget for one moment those who have been brought up under the tutelage of very earnest, zealous, Western theologians. Let us put this question to the mass of Chinese Christians, whether there is a desire to see the Chinese churches really united in one throughout this country. I presume that we will come across some of our own Chinese brothers who would say, "Let us by all means maintain those traditional and almost really vital convictions of each denomination. Now, I am a Presbyterian and I thoroughly believe in certain spiritual aspects of our denomination. That conviction carries us very far and gives us strength in our daily fight for our personal spiritual benefit and for the glory of the Kingdom of God. But on the other hand, is there a feeling among the majority of the Chinese Christians that it is better for the whole of the Christian Church in China to be united? One of the strong weapons directed against the Christian Church in China is the question, "How can you come to teach us non-Christians the principle of Christian love—love one another—while you differ among yourselves?" How

can you come to us and say, you give up your own religion and adopt ours when you yourself, within your own house, are divided? That is the question that always comes back at us when we preach to them. We will never think alike, as one of our friends has said. But I do say that in some way or another it is better for the Kingdom of God that there should be no denominational division.

Discussion of Findings.

G. W. Sheppard: I would first like to sincerely congratulate Francis Wei and the committee on these very clear findings. I rise merely to make a suggestion or raise a question with regard to the expression used in the second paragraph which refers to "excessive pressure of foreign theology and administrative control". I would suggest that the term "excessive pressure" or those two words are not happily chosen. There is a suggestion of something oppressive or tyrannical in the past in the relations of the Westerners here toward the Chinese Church. After twenty-five years experience I would say that the desire and prayer of the missionaries have been that our Chinese brethren give expression to their feeling and desires in regard to the development of the Church. "Excessive pressure" might be changed to "preponderance of foreign control". I submit the word "preponderance" to you.

T. Z. Koo: I do not know whether my command of English is sufficient but I prefer "excessive pressure" to that of "preponderance". "Excessive pressure" is less objective and expresses exactly what is being felt on the part of Chinese Christians.

J. S. Kunkle: Would not the word "pressure" be sufficient without the adjective?

D. R. Hoste: I should say let it be as it stands. These things ought to have excessive pressure. These two things ought to have a certain pressure.

Francis Wei: The committee wants to emphasize the word "excessive" as it has been brought out.

S. M. Freden: It may be that it seems hard to some if we say anything definite regarding these words "when excessive pressure of foreign theology and administrative control is removed". But I think that we cannot deny that there has been such an excessive pressure in the past and still is, although we do not come across it so much now as previously. I would not be glad if these words were deleted. We may have a feeling that they may be an insult to somebody but we cannot deny facts. There has been excessive pressure in many places. Although I do not make any suggestion I do hope that the words may not be deleted.

A. Weir: Instead of the word "pressure" we could use the word "coloring"—"excessive coloring".

J. T. Proctor: I must say that the committee has been unusually happy and unusually successful in making a real contribution along this line. I do not know who are the other members of the Committee. It seems to me we have a real contribution here that will carry weight—will help us to get away from thinking of "indigenous" as being an end in itself. I want to congratulate those who brought out this thought. I consider it a real contribution on this subject.

G. W. Sheppard: I should like to withdraw my objection. My mind concentrated on the word "pressure", but now I see the intention was to emphasize the word "excessive".

Francis Wei: The committee does not mean to say, under the heading "How to get it", that we have described the way of getting it, but it is one of the ways we can see at the the present time.

J. T. Proctor: I wonder whether this turn of thought might be given with advantage. Here is a custom that is, in one interpretation of it, contrary to the Christian spirit, but is capable of two interpretations. Some one brought out in the discussion the other day that some of these customs can be Christianized. If taken over in body they might be misleading and yet there is so much in them that can be taken over. That which is not suitable can be taken away and a Christian contact put

in. This thought does not seem to be here. The phraseology seems to limit us to those that are not patently contrary. We might add a phrase, "to help us to Christianize some of those that are so near the door that we can bring them in."

T. Y. Chang: This is a reply to Dr. Proctor. In discussing this question we find this: we are not to lay down rules as to how it may be done. How it should be done is embodied in paragraph 4. We cannot say at present just what should be incorporated and what should not be. Let the Chinese Christians have a free hand and they in course of time will find themselves.

D. E. Hoste: I do think that for practical purposes it would be better if there were a reference to the fact that the churches are at different stages of growth and experience. I do not want anything to be inserted that would take the edge off the principle so well laid down in the report. But a clause should be added, saying the application of principles must, to some extent, be governed by local conditions touching the growth and development of the local church.

J. T. Proctor: For the last three lines I would suggest: "By deliberately incorporating into the Church's thought and practice such ideals and customs as are not contrary to the Christian spirit and those that can be so modified as to be brought into harmony with the Christian spirit".

A. Weir: I would go slightly further than Dr. Proctor and say, "Christianized as to become vehicles for a fuller growth and expression of Chinese Christian life."

O. R. Wold: In studying this paragraph, "How to get it", it seems to me that there is some danger in stating it as broadly as has here been done. I fear there are many who will not approve of this paragraph in its present form. Faith and Order are big terms for this free-list. "Faith" stands for Confessions, Creeds, "Order" for Ministry. Churches which have confessions and a recognized Order will hardly approve of the present wording. While I do not question the Church's right to take up this and similar questions for discussion and action it appears to me to be dangerous here to approve a principle like this.

CHRISTIAN LITERATURE

T. C. Chao:

This morning we heard that Christianity was now confronted with unprecedented opportunities. The thought should strongly appeal to us when we think about the tremendous need for Christian literature in China today. To be brief, let me say, first, that China has always been a country that does great things through literature. History shows us that in China no great movement, no important achievement is not preceded, accompanied, and followed by a large amount of literature. This is especially true today. The Anti-Christian movement, the Renaissance, the communistic and the nationalistic movements, the revival of Buddhism, and the political and patriotic movement, are all being carried on by means of tracts magazines, booklets, and daily papers. Christianity has to match all these undertakings by its literature and has to present its own case in terms that all understand.

A Christian daily paper is needed today. Christians and non-Christians are becoming able to read through the Popular Education Movement. All read daily papers, but none has a Christian daily to read, and consequently people read about anti-Christian ideas every morning or evening without having the other side, their own side presented to them in a clear, concise, convincing, and constant way. It seems that the Church wants all to read books and to read them at times when they want to do other things. It is very hard for the Christian bodies to unite in producing almost any kind of literature, even a harmless, non-theological daily newspaper, which may serve to clear up ideas concerning many important subjects, to present the case of Christian enterprises in China to non-Christian and anti-Christian people, to introduce people to the world of political thought and also to the world of literature, to express the intellectual and spiritual life of the Christian Church, to give opportunities to the intelligentsia within the Christian fold to express themselves, and in short, to conserve the energies of the Christian movement in China today.

There are at the present time a growing number of people in the country that are deeply interested in the production of good Christian literature. There is a growing and steadily enlarging reading public that demands literary material to give them information, instruction and guidance. And what is more important than this, we have now an opportunity to reach the eager reading student class, in private as well as in Christian schools, in Government as well as in private institutions. The fact that at a time when the Anti-Christian movement is mustering its forces, missionaries and native Christians can with ease and in safety teach Bible classes or conduct study groups in such schools indicate an unprecedented opportunity that the Christian enterprise in China cannot afford to neglect. But where is the needed literature?

may not be able to appreciate the issues involved. They need a national as well as an international perspective in order to lead in the thinking, especially Christian thinking, of the nation. However, we need scholarships and fellowships to enable students to go abroad for further literary equipment. They must not be sent out at seventeen or eighteen. They should first be well educated in the culture of their own country, and then at about twenty-four or twenty-five, they may be given an opportunity to go abroad to study if they show promises for a literary future. The cry is that we need more talents. We need at present at least one hundred first rate writers and a thousand trained writers to work under their direction, in order to meet the present situation.

There are groups of Chinese writers already making separate attempts at producing the needed literature, however small their efforts may be. These men and women should be helped and be given the opportunities for yearly retreats, in which they may stay in one place for a month or several weeks and may therefore have time to discuss, criticise, and stimulate each other for the writing of books.

These writers should permeate the country with their Christian thinking. Some of them will have to stay in places where they can hardly come in touch with the movements of the world except through their reading and writing. Others will have to stay severally in the various educational institutions where they will be in contact with student life and with the thinking world and where they may study and think and write with freedom. In one or two centres literary men should concentrate their energies, forming themselves into groups or schools of special Christian literary studies. All Christian literary men and women should be gathered together in a loose organization, which has the power to secure them opportunities for travel, rest, conferences, retreats, and even literary sabbatical years.

We need big libraries for all the tasks before us. The estimate for a Chinese library for the educational institution with which I am now connected, (Soochow University) is at \$100,000. But in addition to Chinese books there is needed a large collection of a Christian library which will include books of all Christian subjects and by scholars of all the nations.

In all this we need not only men and women trained and consecrated to the literary task of the Church, but a great deal of money set aside and devoted to the purpose. There should be subsidies given to various organizations that produce good but different kinds of literature. There are needed liberal endowments of Chairs of Christian Literature and Schools of Christian Literature, for several Christian Universities in China. There should be scholarships adequately provided for to be given to worthy and promising students. There is needed immediately sufficient finance for the starting of at least one daily newspaper for the Christian movement. A great deal can be done by the united efforts of the Christian forces if they can come together for this very important common task, for this sinfully neglected common Christian task. The question is, Are we going to meet the situation? If they are not, Why? Why? Does Jesus forbid it? What hindrances, Christian hindrances are there?

What kind of literature do we want then, to meet the present situation? Generally speaking, we need two classes of literature, namely, an adequate literature for the general reading public, for farmers, laborers, men, and women and youths and children, and a respectable literature for the intellectual people of the land. We need a philosophical and apologetic literature which will give the Chinese thinkers a reasonable interpretation of the Christian religion. In other words, whether we fear it or not, we need a reasonable Christian theology. "Present your philosophy to us," the thinking class seem to say to us. Buddhism has become strong in China because it is a religion that has a deep philosophical literature that appeals to the learned seekers of spiritual realities. In addition to these, we need a devotional literature that carries with it literary beauty, prepared by men who have met God in their religious experiences. In all these undertakings Chinese talents must be trained and consecrated to produce out of their own heart living messages that, on account of their racial and historical backgrounds as well as their language difficulties foreign missionaries cannot have any considerable share in writing.

Original literature, however, must be adequately supplemented by translated productions. If the Chinese Church is to be a part of the Church Universal, she must also inherit the Christian tradition of the West, not to be bound or to lose her own freedom of thought, but to have a historical continuity with the mother churches in order that she may have all the guidance she could secure for the great adventures ahead of her. Great theological libraries must sooner or later be translated. Christian classics, commentaries, philosophies, church histories, sermons, religious poetry, and other kinds of Christian literature that represent Christian critical and devotional scholarship, should be turned into the Chinese language.

In short, we need today literature of almost all kinds. We need tracts, magazines, periodicals, daily newspapers, booklets, books on the Christian philosophy of life, Christian apologetics, Christian politics and international relations, and on the application of the Christian principles in industry, commerce, and education. If we realize the vastness of the needs today of such up-to-date and first class literature, and at the same time how inadequately the Church has been meeting the present situation, we may question ourselves whether we are at all doing the work of our Lord faithfully here in China besides faithfully keeping Him from revealing Himself through the printed page!

What then should we do in the face of such a state of affairs? We must have more literary talents trained and consecrated to the purpose of producing indigenous Christian literature which will not only reveal the true spirit and purpose of Christ for mankind and particularly for China, but also present the truths in a way that the Chinese can accept. The process of training is a long process. No college graduate in the ordinary sense of the word can produce original Christian literature. He needs more training, more experience, more contact with the living issues of the people, and more mature thinking. No returned students, even specially trained for literary work, may be depended on to supply us with first rate literature, as they may not be acquainted with the affairs of the land and may not be able to be in sympathy with the people, and therefore

Discussion

D. MacGillivray: With reference to this question (No. 1) may I mention briefly our experience in the Christian Literature Society. We began with a very wide program, believing that all subjects should come from the Christian standpoint and produced histories and geographies and the rest of it as well as Christian exposition of truth. The influence of that literature must have been very great. The fact is that in recent years that class of literature is being produced in enormous quantities by commercial houses and the demand for our general literature has gone down to zero. We cannot produce in such quantities as to make our literature cheap. The significant fact is that we have had to go out of business along these broad lines though we still maintain the same general views with reference to it. We simply cannot afford to produce histories and books of a general nature from the Christian standpoint. We recognize how desirable such a thing as history written from the Christian standpoint is, but we simply are not in a position to do it.

I trust that the new National Christian Literature Association will find itself able to produce this kind of literature also.

D. F. Hoste: The subject of literature is a wide and diversified one. Different people will feel interested in different parts of it, some, for instance, may wish to produce a newspaper on Christian lines, not dealing with theological matters but giving news and discussing topics of public interest from the Christian point of view. Others will be led to produce works on theology, the devotional life of the Christian and so on. It is well to bear in mind that from its nature this particular kind of effort renders impossible that full measure of cooperation that can be had in other forms of activity. In union work it has always been recognized that the conscientious ecclesiastical beliefs of the several groups engaged in it must be respected. This means that ecclesiastical questions are kept outside the scope of the organization. Exactly the same principle applies to the at least equally vital subjects of Christian doctrine and theology. Unity and cooperation are valuable. If, however, they involve compromise of conviction, the price paid for them is too great. Such efforts however well intentioned, will lead either to a gradual atrophy of conviction, or to disruption. In this connection the old adage, "The half is better than the whole," has an application. By attempting too much, you may lose all. A form of co-operation which renders any of those partaking in it responsible for what they cannot conscientiously agree with, carries in itself the seeds of its own destruction. Do not let us make a fetish of union and cooperation. By frankly recognizing differences and making room for them, you will secure a truer measure of union, and a healthier combination at once of liberty and cooperation, than by attempting what the essential circumstances of the case do not really admit of.

I listened with great sympathy to Mr. Chao in his desire for more literature. I fear, however, there are by no means so many classics in the Christian literature of the West as he supposes. A classic, I take to be a work of such a quality and character that it applies to all times and all kinds of men: hence it lives on and also finds world-wide acceptance. In each generation, and each country, there are, of course, numbers of vigorous, able, living books which have their day and are replaced by the writings of the next generation. Such productions are shaped and coloured by conditions more or less temporary and local, hence tend to be transient and limited in their range. It is doubtful whether books of this class can, with much advantage, be translated and circulated widely amongst the Chinese. Let them rather be read in the original by those able to do so, their essentials reaching the wider Chinese constituency through the minds of their own countrymen. But there are a few books here and there that stand out. For example, Bunyan's "Pilgrim's Progress" is a true classic.

J. D. MacRae: I wish to say a word on behalf of one class of men, the men in the ministry. During the past few years of experience in teaching theological students we have found ourselves entirely at a loss to provide suitable literature for such classes.

We must seek to interpret to them the essence of Christianity. Discussion and real study on their part are essential but to what books would you direct them for study? Such books simply do not exist, that is, books of an interpretative character for men in the ministry. If such is the case while they are still undergraduates, what about the conditions which they must face when they have entered the ministry itself? We are all concerned about the spiritual condition of the Church. Surely the men in the ministry have much to do with that situation. What is there in the form of literature which will help them to interpret the Christian message to the people? What is there that will help them to build up their own spiritual life? For after all that spiritual life must have an intellectual content. It is not something which rests on experience alone. I do not wonder if sometimes "the hungry sheep look up and are not fed." It is therefore impossible to over-estimate the importance of the preparation of literature of an interpretative kind both for men preparing for the ministry and those who are already engaged in it,—works that will help them in their Christian thinking. After all if we are seeking to make the Church Chinese in any real sense it must come about in the realm of thought and can therefore only be accomplished by the aid of suitable literature. Just a word with reference to the students. When discussing student life in a group the other day I heard the statement made that religious life among students was on the down grade. One of the most thoughtful students present took issue with that and said, "Not at all, what the students today are asking for is a reasoned account of the Christian faith." Now we may like that or not, it is a fact. What is to be our response to it? This constitutes a new demand for a second kind of literature. Further, living as I do in the centre of a growing Christian population in North China one cannot but know the need of the mass of Christians for instruction. We must have religious books, simple books, not of the high-brow character, but such as they can understand and are able to use.

II. C. Tung: We have all kinds and grades of people, so we need all kinds and grades of Christian literature. That is quite clear. But at the present time there is a lot of anti-Christian literature circulating in society, in the form of books, pamphlets, and newspapers. They are within the easy reach of social, political, and military leaders while we Christians cannot present our case and our ideas with equal facility. Once I sent an article to the "Republic Daily News", but it was never published, as it was within their authority to reject anything against their principle or propaganda. We are extremely in need of an organ to present the Christian apology to the non-Christian world, to win the educated and therefore influential classes to the Christian Faith, and to promote cooperation among ourselves. So a Christian paper is necessary. I feel the joint action of Christian bodies to start a Christian newspaper is opportune.

Miss Hoh: Mr. Chao has mentioned various kinds of literature for the educated class, but I feel keenly that the workmen or rickshaw men should get the benefit of Christian literature also. I have noticed boatmen, when a favorable wind helps the sail, reading aloud stories of such a character that I could not read them. Different laborers scream and chant as they pass on the street. Why should we not produce some literature for them? I should like to have Mr. Chao arrange for the musicians with those one hundred first-rate writers he proposed, so that they may produce some little but real songs other than hymns—we need hymns, though: I mean the songs of daily secular use for common folks.

E. R. Hughes: I question the ultimate value of having a community of writers. I had the good fortune, or misfortune, to be in the University of Oxford where that kind of thing was done, there was nothing for certain people to do but produce literature. It was extremely ponderous stuff. Some of it was not taken down from the shelves from year to year. I doubt if literature can be produced in that spirit. I wonder whether after all it is not some kind of an itch in a person's fingers that must come out. The greater the talent the more it will come out.

I live in a very small city in Fukien, and from there are sent from forty to fifty men to different universities in Peking, Nanking, Shanghai and Foochow. If ten

or a dozen of these men get together they start a newspaper. They can't help it. They sit up all night and write. This little group inspire and stimulate each other. But once the thing is started it goes by itself.

Somehow I am doubtful when I hear of these schemes of helping a man to be at absolute leisure all day to do as he likes. If some of our wonderful works had been produced in this manner they would not be so full of fire. I do not think Mr. Chao's books would have been so full of fire if he had had nothing else to do. Good literature is forced out through difficulties and I should think the literary life should not be made too easy, too prosperous, too comfortable.

E. C. Lobenstine: While I agree with the point Mr. Hughes has just made, nevertheless there is something to be said on the other side. If we want doctors we provide opportunities by which doctors can be trained. If we want clergymen, we have theological schools, so as to make it possible for them to fit themselves for the work they are to undertake. Is it not reasonable to expect that in somewhat the same way provision can be made to stimulate and to train men and women for the production of Christian literature, to meet the urgent needs of the growing Christian community at the present time?

I was very much stimulated by what I felt was a distinct challenge coming from Dr. Chao, that we should make a definite attempt to set some goal for ourselves in this matter of producing Christian literature, toward which we should work. During the past ten or fifteen years, we have fallen down nowhere in the Christian movement so much as in our failure to provide opportunity for training those who can supply the literature so urgently needed by the Church at this time. We are faced with a rapid increase in the reading public. We are told that some two million people are just learning to read, and that this number will rapidly increase. Are they going to read Christian books and tracts, or Anti-Christian books? That depends upon us. The Christian Church and the missionary body should frankly face that question.

Twenty years ago, we recognized the need for a better trained leadership of the Christian Church, and energetic measures were taken to build up a number of Christian colleges and other higher educational institutions. Today the results of those measures are evident to all. Has not the time come when with equal earnestness we should set our face to producing Christian literature, to provide in our colleges opportunities for study and for training in writing which will enable an increasing number of Chinese Christians to do some of those things which Mr. Chao mentioned in his very able paper this afternoon. Personally, it seems to me that if we do not set ourselves definitely to this task at the present time we shall lose one of the great opportunities that has ever come to the Christian Church in China.

I should like, frankly, to see us make this one of the objectives of Christian work in China during the next ten years. Personally, I should rather see us ten years hence with one thousand less missionaries if need be, than to find ourselves without having prepared men and women capable of reaching the hearts and consciences of their own people, through the written page, with the essentials of the Christian life and the Christian faith.

It seems to me that we as missionaries, every one of us, should go to our missions and see that literature gets into our thinking, and *into our appropriation sheets*, so that any man or woman in any Christian group who has the talents, lying dormant, that might be cultivated or trained, shall have an opportunity to secure that training. We should study what measures are possible to see that this is done. We usually accomplish what we determine to accomplish. The essential question now is, "Are we determined to give Christian literature the place it deserves in the Christian Movement?"

We shall be discussing tomorrow questions affecting the relation of missions and missionaries to the Chinese Church. We know that a great change is taking place. We know that the character of the service of the Western Church to the

people of China may change very much during the coming years. Of one thing we are certain and that is that the Christian Church needs this literature. It is in our power to help during these years to see that adequate opportunities for training are provided and that men and women are raised up to do that which is required.

The Seventh Day Adventists' periodical, "The Signs of the Times" has a paid up circulation of 53,000. Most of our periodicals have only three or four thousand or less. Is "The Signs of the Times" so much better than anything we produce that they have ten or fifteen times our circulation? Wherein is the difference? How do you account for their much larger circulation? Is it not in the fact that they employ the full time of eight foreigners, the half time of four more, and have about three times more Chinese to do nothing but superintend the sale of their literature? Two hundred and fifty-seven people spend a large part of their time selling books of the Signs of the Times Publishing House on a commission basis. The Seventh Day Adventists would seem to be (apart from the Bible Societies) the only Christian body in China today that is really taking seriously the circulation of Christian literature. They are securing widespread circulation of what they produce. Have we not something to learn from them?

Sten Bugge: I am speaking for Dr. Westman also. He charged me to bring before this body an idea which has been on his heart for long, namely, an Institute of Chinese Research. When Dr. Chao was speaking, I was trying to visualize how this was going to be done, individually or through some great organization. I think Dr. Westman's idea would be feasible and may mark a contribution to what we have been talking about. He is not thinking of one hundred men but a number of the most prominent scholars brought together, both from China and possibly from abroad. There are some sinologues in the West who can also teach Chinese something. A first-class institute of Chinese research would help us furnish in the first place teachers who could help interpret Chinese culture to the modern Chinese. In the second place, it would furnish opportunity for those who are teaching there and who are doing this work for producing first-class literature. I do not know where it should be located.. That does not matter very much. But if a sufficient sum of money could be procured and the institute founded, it would do a very great amount of good. Its influence would be felt throughout the educational work and through the world of literature.

R. F. Lo: The indigenous church and indigenous Christian literature are mutually cause and effect. I think I touched upon this subject when I made my remark on the indigenous church. When the spirit of God takes hold of the people, and touches the heart and mind of a people, we are bound to have good literature. When we have a vital church we are bound to have good Christian literature. If we have a poetic soul and are inspired by God we ought to compose hymns in praise of Him. It is a sign that the spirit of Christ is working in the hearts of that people. So I would say, when you have a really true indigenous church, and living church, there you will have good Christian literature. On the other hand, in order to have a real indigenous church, you must have real indigenous literature, good Christian literature, because if you want to have a real indigenous church you must have intelligent leadership. In order to have intelligent leadership you must have a reading membership and a good supply of Christian literature.

I think those of you who have had editorial experience will agree with me in saying that the most uncomfortable and annoying thing to an editor is when he tries to write something about which he has nothing to say. So if you have men who have religious experience you can have Christian literature. In order to be good citizens you must be intelligent citizens. In order to be good Christians you must be intelligent Christians. The main attack of the Anti-Christian Movement is that Chinese Christians are superstitious. Chinese Christians should be able to answer that. In order to do that we must have good literature, evangelization of China through printed pages, so that the Chinese can read for themselves and be converted there and then.

So I say, indigenous church and indigenous literature are mutually cause and effect. As to the method of how literature can be given a larger and important place, I would say, from a material standpoint, that hereafter the mission and conference should give a larger sum in their annual appropriations, give special place to their writings. They should give the same emphasis to literary work as they do to evangelical, educational, medical work, etc. In view of the scarcity of literary talent it seems that we should give them the same if not better treatment in order to make literary work better in the matter of salary and responsibility and position.

E. W. Wallace: I agree with Mr. Hughes. I believe that literary talent is not a thing that needs to be carefully cultivated and that the production of literature is not a thing that can be helped on. Writing is one of the things that develops naturally if it is given the slightest chance. I believe the time to give encouragement is very early; we should not wait until the prospective writer has finished his college course and settled down into life. I did more writing before I went to High School than I have done since. The training that has been most useful in the literary work I have to do now was what I got in college on the staff of a college magazine.

I believe some of this money and some of this interest ought to be used to encourage students in middle schools and colleges to write and then we can trust to the future to look after itself. I will tell you the experience of a brother of mine who was a teacher of English in a college in Western Canada. He organized the freshman class in rhetoric into a short-story club and arranged with a newspaper syndicate to use one of these stories every Saturday. The result was most successful. An opening was afforded for self-expression, and the natural urge to express did the rest. Cannot something be done to encourage our students to write and to help find a use for what they write? Cannot we thus help to free ourselves from the charge that the anti-Christians are alive, vigorous and on fire to express what they believe, but that when a man becomes a Christian he becomes dull intellectually,—due probably to repression.

F. Rawlinson: The Christian Movement has no literature program. That situation we ought to correct. Why cannot the Christian Movement adopt some such program as Professor Chao has outlined?

We are very far behind India which has exactly the same problems. They have found the way to preserve one another's liberty, and yet produce literature together. They all get behind the literature program and permit any Christian literature that is good from a literary viewpoint to be published.

I suppose I am one of those editor fellows who is expected to write on things that he does not know anything about, but I am very much puzzled to know what the missionary body wants anybody to write about. We are entering into an era when understanding between Chinese Christians and Christians in the West is an absolutely indispensable thing. If I were asked at this moment to tell what seems to me one of the things needed to give them what they want, I should say, is a newspaper. From requests and suggestions that I have received I think some people would like to see the "Chinese Recorder" turned a newspaper. They want reliable news about conditions and the Christian Movement in China. This need must in some way be met. We must pay more attention to what the Chinese Christians and others in China are thinking and to what is happening, and see that this is transmitted in reliable form to the West. A member of one of the Boards in the United States said to me, "We do not know what is happening in China and we want to know."

J. R. Mott: To my mind there are two questions which are of supreme importance to be answered more fully, possibly, by the Committee of Findings under this subject and brought back to us.

One of those questions has been just raised by Mr. Rawlinson. I refer to what he spoke of as a lack of policy of certain organization. I am thinking, however, of the subject in its broadest aspects. We shall be asked, "What is the policy of

the leaders of the Christian forces of China with reference to a comprehensive literary program?" What do you wish to tell me? What shall I say in answer to that question? You have a policy with reference to education. You have, I understand, worked out a policy which has made a deep impression on the West. It furnishes safe and stimulating guidance. I am in a position to know that you have discovered that yourself, even though you may have modified it radically in some respects. What is the policy which represents the best thinking of the leaders of the Christian forces of China concerning literature?

That reminds me of the second question. Mr. Lobenstine went so far as to say that he would rather that there be a thousand less missionaries if necessary ten years hence than that we find ourselves at that time without adequate provision for Christian literature. How can the West help meet this admittedly great situation? I do not suppose there is any reservation on our part that there is a vast, enormous, ever increasing, unexplored field; there is an increase of those who have a thirst that must be met. Here are those vacant places which have been brought out—varied need, intense need. How can the West help and not hinder the realm we have indicated? Money might be the most dangerous thing brought to bear. How can there come out from this present stage of more or less confusion, a united expression, such a united expression as will give guidance to those who earnestly desire to strengthen the hand of the Christian forces in China.

The Moslem workers all over the Moslem world were in much the same position. They called together a number of their leading minds at considerable expense at a point in the Near East and spent a long time in studying the problem, trying to diagnose the need. You will be interested in the processes they used to master the facts all over the Moslem world. Having done this they brought out a report which some of you have seen. It is the most masterly approach to the literature question in any part of the world. It is all the more remarkable because of the widely scattered work. It deals with this problem in such a thorough form, in such an attractive form, from the literary viewpoint and the point of view of publication, that it has aroused the attention of the people they want to reach. It is a fine work, not only in content but in presentation, influencing the policy that was adopted in Jerusalem. The workers amongst Moslems are the most scattered in the world, yet they themselves understand that a united policy is needed and they are now seeking to fill with living content the program they adopted.

I think the Committee of Findings may deal with these questions: (1) Have we a policy that we are ready to pass on? If not, should we not point the way to the preparation of such a policy? (2) How can the West help and not hinder in meeting this admitted need?

J. T. Proctor: I have an impression that if the West makes the contribution that will be needed to carry out such a program as Professor Chao has indicated, it is going to have a very direct bearing on the numbers of missionaries, as Mr. Lobenstine has mentioned.

I am not a specialist on this subject, but as an administrator I want some suggestions as to the approach, if you are going to get money from the boards. If Mr. Chao's program is to be carried through the West cannot do it, nor can the missionaries do it. The Chinese will have to help carry it out. This program will cost a million dollars or more a year. You cannot expect us to approach it denominationally as separate missions. I cannot go to my mission and ask for contributions for a united program and then say, "Let us as Baptists have our own program and work on it." May be I ought to, but I am not going to do it. I believe we have got to get a united program some way, I do not know but what Mr. Hoste has indicated one approach to this matter, namely, "live and let live." Can we work out a united program and let those who can agree work on certain lines without any criticism from those who do not approve of the approach? Can we do united thinking to try to cover the ground in this way, and if there is a group which wants

to produce literature along any lines, let that group make its appeals to its constituency both in China and at home?

I believe that some of our boards and their representatives are prepared to say "We want to make a reasonable contribution toward the production of literature, toward a policy that appeals to us, and to provide for this budget," meaning by that, that it will take the place of the thousand missionaries or of work now being done somewhere else. I believe it is possible to put a reasonable request into our budgets for literature, provided we have a convincing, compelling program. Personally, I have not the courage to take the matter up with our constituency until we do. I wish Professor Chao or some group will give to us an attractive, well-written, convincing statement of the literature that is being produced, of the reasons why we should produce literature and samples of some of this literature to use with our constituency. I need help. I am prepared to do hard thinking on this problem but cannot do anything on mere generalities. We ought to be able to produce literature at the present time, but we need real help. We need the kind of argument that can convince our board and missionaries on the field that it is necessary to put less money here and more there.

R. A. Ward: This committee might also give a little attention to the problem of making a dent in various appropriations with reference to this problem. What Dr. Proctor has just said is very interesting and stimulating to me. I have in mind an administrative body which in the course of recent years has had funds available for literature in considerable amount. The funds have simply not been used because the need of this thing has not made enough impact to cause the necessary administrative changes by the group concerned. I wish this Committee, if such a thing were not verging too much toward legislation, might take some informal action urging that this matter get into the policies and administration of the various missions and churches.

A few weeks ago in the particular part of China in which I have been living I saw once again, what I have seen again and again during the last sixteen years, namely, a group of Chinese urging that something be done for the production of Christian literature, and pathetically insisting that some local Christian publication be made available. They showed energetic but futile efforts to put the thing over. They failed because of lack of resources. I am reminded also of the fact that during the last few weeks, together with Chinese and other associates, I have been looking about trying to project a constructive piece of work in the distribution of literature that would be consecutive in its approach and in the building up of the Christian mind and of resistance in a Christian group. But we simply could not find enough of the right kind of literature. The need along this line is very evident and missionary administration should make larger place for it.

S. M. Freden: I am thinking of those literature societies already existing in China, societies which have been working for years and distributing a lot of literature. We have for instance, in Hankow the Religious Tract Society for China. That is not the right name for it now. From distributing tracts, they are now distributing books, school books and every kind of literature. I have been wondering if this Committee could find any way to combine the idea as is expressed here with the work that the Tract Society is doing. Most of the money is coming from America and Great Britain and some money comes every year from my country, Sweden. If these existing societies could get some able men and able writers to produce the literature needed at present and see that this literature is distributed through the agencies we have, it would be well. We should enlarge the agencies and strengthen them and see if we can do that. If not, we can start new agencies. We need lots of books and tracts for the masses. We know that a writer is born not made. He ought to get the opportunity and help for cultivating his mind and for studying and thus be able to produce good books.

I would like to ask the Committee of Findings to see if there could be found some one to work with the societies already existing in China.

D. W. Lyon: There is one point that I should like to emphasize. It seems to me our trouble is not in production. We have a very strong impetus in production already and I grant that we must make that production more prolific and we must make opportunity for those who can produce literature to secure the further training that they need in order that they can produce better literature.

I also agree with Mr. Hughes that the best literature is not going to be produced by those who are set aside to do nothing else. The best literature is going to come out of actual need felt by those who are carrying on other forms of work such as teaching and preaching. I do not mean that there will not be some professional literary workers, but do believe that a large part of vital literature is going to be produced out of the experience of those who are dealing with the great problems of life. It seems to me very important to provide for a limited number the opportunity to break away from the increasing tasks of their regular work in order to develop themselves in a specific way for writing, by study and by contacts with other people. I should say that should include provision not only for students who are immature but also for those who are mature, to broaden their knowledge, to enlarge their background. All this is hard to begin.

There is another aspect to the literature program, namely, that aspect that has to do with the creating of a public that is willing to buy Christian literature. We, of course, have been living in an age when the Christian reading public in China has been very small, partly due to the limited number of Christians, partly due to illiteracy among Christians, partly due to other reasons. But I do not believe that in any country Christian literature has spread without definite and systematic and thorough methods of promotion. I believe that we need to develop in China some kind of scientific and thorough salesmanship for Christian literature. The illustration that Mr. Lobenstine gave us of the success of that procedure shows distinctly that here is a place where we can cooperate. We may have difficulties in the cooperation of publication of books but we can cooperate very heartily in the sale of books. There are many different methods of promoting not only the immediate sale of present literature but the cultivation of a reading habit, the cultivation of enthusiasm for reading and the developing of a technique among those who can make it perhaps their life work to sell literature—the developing of the power of distribution. All of this will involve thought and money. I mention this because I believe this is one aspect which has not been sufficiently emphasized this afternoon and which we should emphasize and which very many will welcome at the present time.

Mrs. Liu: In the discussing of Christian literature I have only one suggestion. One day as I was going to Nanking a foreign lady had a package of Christian literature, especially the Gospel of John. She insisted that every one on the train buy one. We each got one. I was interested to see what would happen. Not a single passenger opened the pamphlet. Then I questioned myself what was the reason. I thought most of the passengers were not Christian and were therefore prejudiced against this literature. They each bought a pamphlet just to save the lady's face. Even if the Bible were given free the people would not read it.

So that leads me to think that there are two phases: one is to produce ourselves, and another to do it in cooperation with other literature agencies. I was reading yesterday about the Anti-Christian Movement in Amoy which is so strong. Now why do we not have sermons in the Chinese newspapers? It does not cost us one cent. Many reporters in the newspapers now are Christians and they are very eager to get news from us. Why cannot we as Christian organizations send more material to newspapers so that the Anti-Christians will know more about us?

So I feel that we ought to get out our literature in cooperation with others. It will not cost us very much and will give us a wider and wonderful influence over the masses so that they will not be so prejudiced against us.

Miss Hoh: In talking about Chinese Christian Literature, I believe the time has come when Chinese Christians' faith and life—Christ-like life—must be ex-

pressed by whatever means are available, among which there is urgent need of literature. Men of vision and talent should be generously provided for so that they may leave their best for the people. But we need not worry too much because, as a matter of fact, men who actually acquire spiritual life and who have talent cannot help writing immortal literature even though they are handicapped otherwise. However, these facts are not to be overlooked.

Firstly, people are prejudiced against Christian literature. It is quite necessary to make a serious study of the reasons why Christian literature has failed to get an entry into the educated circles.

Secondly, the reading class is increasing in number and zeal as fast as can be in the recent years. If we just see how many book-stores have been shooting up lately we know this is true. We Christians should make use of this opportunity to impart the Christian faith by means of real literature to this generation, and there is great need for wholesome literature of all forms for Christians, young and grown up.

Thirdly, Christian literature requires both writers and publishers. Mrs. Liu has just suggested that we contribute articles to newspapers and magazines. But this all depends upon whether they do us a favor. Should the article bear a strong religious mark, how can we be sure it will be published? The Christian educational institutions must take the subsidizing responsibility of developing and encouraging Chinese writers; and Christian publishers seem also very urgent at present.

And finally, although talents are rare, we cannot deny the fact that there are some best writers who are wastefully loaded with heavy schedules and administrative tasks. Here again we have to look seriously into this matter.

E. E. Barnett: Anyone who has worked in China among the students and among men of the educated class has felt a very definite need of literature of an apologetic nature for them. We need to explain just what Christianity is. I remember that Bishop Gore points out that the Christian Church during its first three centuries succeeded in integrating with its own truths the knowledge then existing. Following the renaissance movement the same process was accomplished by the Church, even more fully than during the first three centuries. This process has not been repeated since then in spite of the fact that during the centuries which have intervened science has uncovered before us infinite realms of new knowledge.

One reason, I suppose, why we have not got more literature is because we have not known just what to write. We from the west have come from a Christian civilization, the general knowledge of which and the Christian thought of which have not been unified. The problem becomes intensified in China where Christianity faces the task not only of assimilating the new knowledge which these centuries have brought to light in the west but also of coming to terms with this thing which we call Chinese civilization.

It seems to me that along these lines Christian literature has a very great task to perform—in explaining Christianity and in getting Christianity accepted throughout China. But the work of thinking through the meaning and message of Christianity in its whole setting of scientific knowledge and of Chinese thought must be done first, i. e. before apologetic literature such as we need can be produced.

I was very much impressed several years ago in reading of the effort of a group of men in India in carrying out a program of literature production. They mapped out a list of books which needed to be written. They saw that Christianity was up against Hinduism and the whole religious heritage of India. They saw that a book needed to be written on this and on that subject. After working out an extended list of subjects, they began gradually to lay their hands on men here and there over India who they thought were interested and who might be qualified to produce books on the subjects chosen. The man selected might be a professor in an institution or someone engaged in other work. He was set at the task of research on the theme assigned to him. The group was unified and was brought together occasionally for conference. One by one the books began to appear. Not all the gaps in the list, I understand, have yet been filled in.

In China we lack a framework of this kind. We need books to make Christianity intelligible to men of science and to students who come in contact with the knowledge of modern science. How are we to make Christianity become at home in the minds and hearts of men with the spiritual inheritance of the Chinese people?

It seems to me that this Committee on Literature might do well to make a beginning of a framework of a series of books which are needed and which may require the next ten or fifteen years to produce. Such an analysis of the field to be covered would help us a great deal in getting ahead with this task.

F. S. Brockman: I think it is instructive for us to ask ourselves, perhaps ask the committee, if they could analyze the causes of the paucity of literature. They have come out more or less here in our discussion today. It may have something to do with our missionary schools, or Christian colleges may have something to do with it. I think it is certain that here is a cause. — that the different Christian churches and Christian organizations have not given literature a prominent place in their plans and in their provisions of time and money. We have said here tonight that literature is just as important as any branch of our Christian effort, which has been compared, rightly I think, with our educational schemes and yet a great many men and a great deal of money are put into education and almost nothing is put into literature. Now that seems very curious because I recall twenty-five years ago that when I came to China Dr. Timothy Richard and Young J. Allen, whose literature was very widely read, were urging the same sort of thing, but with all their influence they were not able to get us to make this contribution. We need to search our hearts, and to ask ourselves whether we are willing to pay the price of putting literature in the place it ought to be. I think we find, the more we look into it, that some great price must be paid for it.

I quite agree with what several others have said that we cannot have a great number of men to do nothing else but write. England has made writers and Oxford has made writers and we do not have any conditions in the Christian Church in China so far as I know, comparable to Oxford or Cambridge and we must study our conditions to see why there is this paucity. I do not think we can go far and people cannot write who are teaching so terrifically in school twenty-five or twenty-six hours a week. If they do it frequently means a breakdown in health. Books don't come that way. I think we will find that we have got to set some men aside and create an atmosphere, and get a community of people who are reading willing to put a great deal of money into the preparation of men, sending them around the world and letting them spend time at Oxford and Cambridge and the great universities of the world. Anyone who can write like Zia Hung-lai, give him the most favorable conditions. There is no question in my mind at all that if the body of people here were willing to pay the price and make the sacrifice that we would be able to get something very different from anything we have yet done.

I served on the Board of the Missionary Societies in the United States and Canada from 1914-1920, when I gave up in despair. We were trying to get some arrangements there for a contribution from these societies to this literature. Here is what always came up: your field does not believe in it. We are perfectly willing to have it if we get recommendations from the field. There is this difficulty, of course we understand, and that is that if we have union in this field, and we cannot do without union we have these differences of opinion. But I think this Committee will see some way around that, if we make up our minds that we have to have it.

Chen Wei Ping: We have to acknowledge that our Christian institutions' failure in Chinese is because the Chinese educators who have never been abroad can speak perfect English, both grammatically and idiomatically. They can teach English literature in our schools but we have no Christian teacher to teach Christian literature in Chinese. A great many schools fail to engage Christian Chinese teachers to teach Chinese literature. Within the last two or three weeks I received letters from two different friends, saying, "Can't you recommend us a real Christian Chinese who

can teach Chinese literature in our schools." I had to answer them no. For the last five or six years I do not know how many schools have been asking us to recommend teachers to teach Chinese literature in Christian schools.

Another point, the graduates of some Middle Schools come to Ginling College, for instance. Their English ranks with either junior or senior class but their Chinese ranks with sub-freshman, not even that.

So we have to acknowledge that our Christian Church has failed there. We have educated and Americanized a great many Chinese and naturalized them into English people but have failed to make them real Chinese. They master the English language and can teach science, mathematics, and even English literature yet they fail to teach Chinese literature. We have made a great failure there.

Francis Wei: Following up this I would like to refer to a state of things which exist in Christian colleges in China which has not been mentioned this afternoon in our discussion. That is, there is no stimulus for the Chinese professors, Chinese professors of the staff in the Christian colleges, to produce Chinese literature or Christian literature even in our theological schools where we may expect that kind of literature to be produced, and that is because in the first place, those who write English or any other foreign language do not feel the need of Christian literature in Chinese since there are more books than we can manage to read every year. In the second place, they are expected to teach all subjects in English. The lectures have to be prepared in English. When the lectures have been prepared in English, it is human nature that we do not translate or put them into Chinese. If the courses are given in Chinese and the professors are expected to prepare lectures in Chinese, Chinese Christian literature will come as a result.

David Yui: I shall just want to say one or two words on the subject of emphasis on literary talent for the production of Christian literature. Personally, I feel that perhaps the qualification of having a profound knowledge of Christianity and a deep religious experience is even more important than mere literary talent. I sincerely hope that in training Chinese literary men and women, though we emphasize the cultivation of good style, we should go deeper than that. Only men and women of profound Christian knowledge and deep religious experience will have something worthwhile to write about and will have a real contribution to make to the Christian cause.

Second, the time has fully come for us to give time and attention not so much to translation or even adaptation as to creative work. It seems to me that, however good a translation or an adaptation, it somehow does not have the elements and challenge which are natural and attractive to the Chinese mind as the original.

Third, in China now, we do have a few excellent Christian men and women writers. There are two things which are important in this connection. Let us do everything we can to continue to nurture those men and women. Let us protect them against sickness or ill health, and shield them from other types of work. I know Professor Chao will not mind if I make a personal reference to him. If Professor Chao did not have the sad experience of a broken leg for the last six months which kept him in bed and prevented him from other lines of work, I do not think he would have had time and thought to give to the preparation of two very important books, one of which is already printed and another already in the hands of printers. I want you to read those two books with great care. They are both illuminating and heart-searching. They are original—not translation or adaptation.

Fourth, the whole Christian Movement must assume a tolerant and sympathetic attitude towards these men and women who are producing Christian literature in Chinese. Let us read a book on its merits. We should not pick out a sentence here and there and criticize it as being too modern, or too conservative or too fundamentalistic. That critical attitude will kill the book and the writer. We cannot expect these men and women to be absolutely perfect in their knowledge and ex-

perience. It seems to me we must do everything we can to promote a tolerant and sympathetic attitude toward Christian writers in China.

Last, we must in some way give greater publicity than we do now to the books and other writings which we produce. I firmly believe that the Christian movement in China must have produced a good number of excellent books. Even many Christians do not know the existence of such books to read and to edify themselves. We must find some way, therefore, to give greater publicity not only in church magazines and periodicals but also in secular newspapers and magazines.

Discussion of Findings

D. E. Hoste: I shrink from making remarks but I confess I hardly see the point that one particular agency for the production of Christian literature should be singled out for commendation in this statement. I think in our discussion the other day we said that the work which has been done, is being done, by the literature societies did not receive sufficient recognition. It may not have been on purpose to single out this group but I wish to demur on this point.

Personally I want to bear my testimony of the utmost value of the work which has been done, is being done, by the Tract Society and the Christian Literature Society. Of course, it is true that the foreigners cannot compete in the style in Chinese, but they have competent Chinese colleagues in their work. Personally, I am not in a position to pass remarks on points of that character.

I admire a group like this. But this statement will carry great influence, and I say I hardly think it is fair and in accordance with actual facts to single out a particular group for this commendation. I trust I shall not be misunderstood.

F. Y. Tsu: The remarks of Mr. Hoste are most pertinent. We appreciate the work of the various missionary institutions in bringing forth Christian literature to meet the needs of the Chinese Church. I think it is fair for us to point out the reason why we singled out the National Christian Association in this paragraph. First, is that it is a unique organization, one formed on the initiative of the Chinese, which is what we want to encourage.

The second reason is that the great missionary institutions are well known because of their long history and record of achievement and so do not seem to need mentioning in particular, whereas this organization is new and we want to give it a chance to be known in Christian circles. I think these are the two reasons why we singled it out without intending it as a slight to the others.

D. MacGillivray: As representing one of the societies that found an advocate in our good friend, Mr. Hoste, I would like to say just a few words. I think perhaps the wording, particularly here, is not very happy, not that the old societies are jealous of the recent addition to the force represented by this young society which has such high hopes and which I hope will be fulfilled to the uttermost, but rather because we would like to see that society so prosperous that the old societies could come to it on bended knees and say, "Please allow us to serve you." That is the attitude of the Christian Literature Society at the present time. I want to advertise this new society and I have given a special paragraph to it in our forthcoming annual report. It deserves all the advertising possible.

But I would like to suggest that the clause beginning, "particularly, by a small group" might read somewhat as follows: "We appreciate the efforts now being made by various existing societies and are especially glad to know the emergence of a new society which has come to the rescue of the old societies in attacking this great problem." I think that would give you sufficient advertising without singling you out by the word "particularly."

I certainly hope that this new society will be truly national before very long, and in the meantime this is actually a pious hope which we all share. And as I said, the little mite that we may be able to contribute to the solution of the problem we will be glad to put in the storehouse of the new association as soon as practicable.

E. H. Hume: I wish to suggest to Dr. Tsu the combining of two ideas. Put a stop after "various existing societies" and then say "We appreciate fully the work that is being done by the group of Chinese writers" or something like that. I do not care how the wording is done. We can leave the wording to the findings committee.

T. Y. Chang: "That the carrying out of such a program can best be accomplished through a group of Chinese Christians properly constituted." I suppose this means that this group of trusted Chinese Christians will be formed into a society such as the Christian Literature Association. Would it not be better not to make this point so conspicuous or direct? We could say, "Carrying out of such a program can best be accomplished through a properly constituted organization with Chinese leadership." I want to emphasize the words "Chinese leadership". The reason why some of our fellow countrymen have decided to launch out into a new association is the belief that they can do it in a way that will appeal to the Chinese better, both in thought and manner of presentation, if they carried it out quite independently, independent of the supervision of the foreign missionary. One of the things that have been repeatedly stressed is that there is such a thing as a foreign-Chinese language, understandable but not admirable. It is this belief, I think, which makes some of the Chinese friends wish to launch out. I would suggest the words "Chinese leadership"—not necessarily the organization to be Chinese.

J. T. Proctor: If this is to be given publicity it seems to me we ought to have some intimation that this Chinese organization, properly constituted, will need financial support, and need it from the sending countries with the understanding that the carrying out of the program can be left to the organization. We need some warning in advance so that the home boards will understand that such a body, properly constituted, should receive financial support, or that funds should go through this body, or something like that. I hope the committee can avoid misconception.

R. J. McMullen: "Through a group"—does that little word "a" mean that we are satisfied, that all those who are interested in literature can unite into one group? Does it indicate that we think it desirable that there should be no other group? What is the idea? It seems to me that "one or more groups" might give more freedom.

D. E. Hoste: The National Christian Literature Association—this is rather a big title. It may not really mean it, but it almost implies a sort of exclusive prominence as compared with other Chinese who are producing literature. They may be prominent. That is largely a matter of opinion, I think. It depends on whose opinion it is. I must confess that there is a difficulty in singling out one particular organization. I hardly see Dr. Tsu's explanation. It is not a question about a slight on any body but it is the giving of special commendation to a society, which has a very big name and we do not know who the writers are, exactly who controls it, who is responsible for it. I confess I am conscious of some difficulty about the matter.

E. R. Hughes: Is there reference to any particular group in the first paragraph on the second page? If there is, there is no doubt with reference to the kind. Why not make it, "Through one or more groups of Chinese Christians who have the confidence of the Christian Church" and not have "trusted."

F. Rawlinson: This particular society is really a child of the National Christian Council, "conspicuously indirectly", as one might say. In fact, this organization is the result of two retreats held under the auspices of the National Christian Council. At first it had a group of members of the National Christian Council as advisers, but is now entirely Chinese.

If I understand, what is intended here is that a group of Chinese should become responsible for the development of Christian literature in a way that has not so far been carried on, and that does not interfere with anything existing.

D. W. Lyon: It seems to me that if we are to have a comprehensive program of Christian literature, manifestly such a comprehensive program must be thought through by a single group. Whether it is actually executed by that group or a

number of groups would be a second question. It seems to me if we are going to start out to secure a comprehensive program we should require one group to make such a program.

D. MacGillivray: I should just like to inquire how the carrying out of such a program can best be incorporated through a group of Chinese Christians for carrying it out. In producing all the literature that is called for—where do we come in on this? Are the old societies to be unworthy to have a share in the carrying out of the program that is going to be projected? I hope we are worthy to have a small share. As in our own society,—we receive orders from a trusted group of Chinese to do the work they think ought to be done. It seems to me, as it stands now, to be very indefinite. Regarding the finances, a considerable amount of money could be obtained from the donors at home provided a body of Chinese could be found, even perhaps larger than the National Christian Literature Association, that could be trusted to administer that fund. Of course, it is not necessary to say all that in the resolution. It is well that the members know what is back of this resolution.

F. S. Brockman: "Advanced program"—would that not be the point? I am sure we should all feel, after what Mr. MacGillivray has said, that there was no disparity of other work.

PRINCIPLES WHICH SHOULD GOVERN THE POLICY OF CHRISTIAN MISSIONS IN CHINA IN THE YEARS AHEAD

C. G. Sparham:

Dr. Leighton Stuart was to have introduced this subject, but unfortunately he was unable to get beyond Tientsin owing to the difficulty of communications resulting from civil war. His absence is a loss to the whole conference.

In facing the subject of this morning, "The Principles which should Govern the Policy of Christian Missions in China in the Years Ahead," there is one preliminary question, and that is, whether the missionary and the mission as an organization still have a place in China. I trust we may have a very clear expression of opinion in this conference for I know that the Boards are somewhat perplexed on this point. If it is, as I think it is, still desirable that we continue to obtain help in the gift of consecrated men and women from the Western countries, then we should send out a very clear message in that sense.

Viewing the situation as I do, it seems to me that there is a place for the foreign missionary in China, and I believe there will be for very many years to come, but there must be a great readjustment of relations. In the same way, speaking of the mission as an organization, I believe there is, and will be for a long time, a place in which the mission in China can function. Again, however, there must be a great readjustment of relations, a great transference of authority. Increasingly there must be a devolution of authority from the mission to the Church or other Christian organization. Necessarily the progress will be more rapid in some parts of the field than in others. In some of the coast provinces it will be possible almost at once, perhaps at once, to make a complete transference of authority. When we move to other provinces we may find that the situation does not permit of such rapid action. The process, however, must be similar, though accelerated in some provinces to an extent that would be unwise in others.

Now, if we wish to get a glimpse of what some of the most forward looking of the Chinese churches are thinking today, and this will give us probably the best guidance we can have in our conference this morning, we may take a statement that has been sent out from Canton by the Kwangtung Synod of the Church of Christ in China, as explaining very clearly the idea that is before us. The whole of the statement is worthy of very careful thought, but at this time I shall read just two paragraphs:

"(1). In our judgment the time has come when, in the best interests of the Kingdom of Christ and the development of a self-supporting, self-governing and self-propagating Chinese Church, the direction and control of the work hitherto carried on by the missions in Kwangtung cooperating with the Church of Christ in China should be committed to the Divisional Council (or Synod) of this Church.

"(2). *Disposition of Missionaries.* Under such an arrangement the activities of the missionaries would continue much as heretofore. Their work, however, would be under the control of the Divisional Council instead of their respective missions.

"They would be members in full standing of the Chinese Church, and would receive their new appointment by mutual agreement between the Divisional Council and the Mission Board. The duties as well as the location of the missionaries would be determined by the Divisional Council. Missionaries would thus work under the direction of the Church itself, instead of, as formerly, under the direction of their own mission.

"In other respects the relation of the missionary to his Home Board and Mission on the field would continue as formerly. The missionaries shall be considered as loaned to the Chinese Church for service, and the missions shall continue to carry responsibility for provision of their salaries, travel expenses, residences, etc., as heretofore.

"The Divisional Council shall decide as to the need of the Church for foreign workers and shall, from time to time, make appeals for such to the Mission Boards."

Now I think that is a very admirable statement. It puts clearly the ideal towards which we are moving, an ideal that we trust may be realized before long in the more forward provinces and in due time throughout the whole of China. I have come to think that from the point of view of the missionary, the position would be entirely satisfactory, taking his stand side by side with his Chinese colleagues and brothers, sharing in every way in work and responsibility. There would come to be a sense of solidarity between the work of the mission and the work of the Church. In fact, to this extent, the work of the mission would be merged into the work of the Church. It would become one. This would make for strength and for uplift, and I think we should do our utmost to realize just such an ideal. It is clear that the day of the mission is by no means past. The mission still remains for consultation with the Church. It shall remain to represent the special interests of the mission board on the field. It still remains to advise the mission board in certain matters, and to give confidence to the constituency of the mission boards that the stewardship that is committed to them by the churches of the homelands is being adequately and fully discharged.

Now if we look a little into detail we shall see at once that this would mean that all purely church and evangelistic work should move to the control of the Church through its recognized councils, church courts and other authorities. The whole question of evangelization would be recognized as the work of the Church. The whole question of the upbuilding of the Church itself in spiritual life, in teaching or matters affecting church property, and I should hope the administration of finance for evangelistic purposes, and possibly at an early date, elementary education, might also go in the same direction.

When we speak of certain other sections of church work which have to be taken up, such as secondary and higher education and philanthropic work, we may feel that we must use the word devolution to the Christian Church in a slightly different sense. In speaking of transference of the direct church and evangelistic work to the

Church we mean that it should be transferred to that organized Church with which the mission may now be in closest association, with its definite church councils and church authorities, or to that larger union into which this Church may be merged.

When, however, we take up the question of secondary and higher education, of large institutions for philanthropic work, and of the handling of special problems which are resting upon the whole of the Christian force in China, we may have to give a somewhat broader meaning to the word Church. In other words we may have to bring in a form of Christian organization which at present would not fit into any one of the organized Churches.

Take, for example, the question of Christian Education. This has been receiving the very careful attention of this conference, and it is still on our minds as one of the most important of the problems that we have to face. It is a problem for the Christian Church, and yet, as I understand the subject, the Christian Church as at present organized, especially in its divided condition, is not able to handle it satisfactorily. In certain cases where a number of churches have come together into one fellowship, as has been the case in Kwangtung, a Board of Education is endeavoring to meet the whole of the educational problem of the Church in Kwangtung. and yet we have to recognize even there, though some seven missions are merged into one Church, there are yet two or three important missions outside of that Church. The Wesleyan Mission and the Church Missionary Society are outside, and it may be desirable to secure a Board of Education which shall cover the whole of Christian education of the province. Then, as has already been suggested, it might be desirable that there should be a Board of Education which should coordinate the whole of the Christian Schools in China. That is a very large question and one to which we must not give too much time this morning.

We have to face one or two other somewhat similar problems where interdenominational boards may be needed to grapple with the work that is laid upon the churches, but which no one church can adequately handle as things are organized today. For example, there is the question of Christian literature. It has been dealt with somewhat fully, and I will not do more than indicate that there is everywhere a general sense that the Church should lay hold of this problem, and yet that no one church can fully, adequately grapple with it. The general indication, it seems to me, after listening to the discussion that has taken place, is that there is need of and scope for great diversity, and yet there is need for some clear unity lying behind that diversity. The general indication would be that this would best be achieved in connection with the N. C. C. or other national organization. The whole question should be taken up so that face to face with our appeal to our home constituencies, the constituencies of the sending countries, we should be able to present a united front, while here on the field we should be able to meet the varying calls for different types of literature. No one church can handle the problem; the churches as a whole must handle it. The indication would be that through the N. C. C. or through one of its specially empowered committees the work might best be done.

Now we come to another great problem which must be regarded as a Church problem, and yet which the churches as organized cannot well handle, and that is the question of facing industrialism today. A survey of the need in China of industrial workers has been made

and it has been estimated that something like twenty-five well-trained workers would be able to face this responsibility of the Church. Suggestions have been made that some twenty-five mission boards might be approached and might be appealed to, to supply one or two workers for this purpose; in which case the workers would come to a center in which the church life of the mission board concerned is strong spiritually and socially. The relation of the worker to his own church or mission would in many respects remain as at present, yet this whole industrial group throughout China, working in fellowship, should be knit together. Having a common aim, and meeting from time to time in conference, the workers should form an organic whole. The work that this group undertakes is essentially the work of the Church, yet in its present divided state no one church can handle it. We must come to a central committee recognized by all the churches; the devolution would then be from the Mission to this Committee. Would not the Industrial Committee of the N. C. C. most naturally meet this need?

We touched on the question of evangelization among Moslems. It is one of the greatest and most important phases of evangelization that the Church has to face today. The Moslems are scattered very widely, and except in one or two provinces there is perhaps no justification for one mission starting a special mission to Moslems. Yet, on the other hand, if we view the work of China as a whole we see there is need for a number of consecrated men and women well skilled in the whole question of Moslem literature and methods of dealing with this most important and yet difficult problem. They must have a knowledge of Arabic, and a knowledge of what has been achieved in other lands. For this we need a number of men and women, let us say thirty or forty or fifty. Again a survey would have to be made and the problem faced as a whole. When faced, and the workers come to start work in China, the best results would not be achieved by each one working for his own church or mission, but rather as a whole, related to a central mission or central committee, say the Moslem Committee of the N. C. C., specially empowered to direct and help in a case of this sort. There would be other types of special workers that would be needed who, regarded as bodies of workers, could better be co-ordinated and related to a central national committee than to any one church. Perhaps one may here refer to a phase that has already been touched on this morning. There is a need for Christian men of high endowment to visit China for special work or to meet the difficulties of special classes. They might make appeal to students or other classes of men or women; or lecture, say, on Apologetics or Christian Evidences. The lecturers would usually come not for life nor for a long term of years. They would make visits of a few months or at most of a year or two. Such work is the responsibility of the whole Church in China. The Church as a whole needs the strength that such lecturers can bring to its service; yet no one church can handle the problem. We need a board that is nation-wide in its scope and interdenominational. In India such work is arranged for by the National Christian Council. I submit that authority should be devolved upon our N. C. C. to carry through arrangements for such work in China.

Now this very briefly seems to me to indicate the general lie of the problem as it is before us today. We are moving on from the

days when the mission did everything. The work is being transferred to the Chinese Church, and to a large extent the Church is shaping on to three or four great lines. We seem to see that in the near future there will be three or four great church organizations in China. Each of these church organizations has to face its great problem. As we look out we see problems which each is responsible for, which no one by itself can properly handle, but in some form of union, in some form of national organization all these problems can be handled, and for the time being the N.C.C. seems to be the natural center towards which we should come,—upon which authority should be devolved.

Meanwhile the missions remain, from time to time transferring authority, and continuing to carry out the work that remains to them. The question may be asked, at what stage shall the final power of the mission be transferred to the Chinese Churches? I think this is a biological question, when the time comes we shall be conscious of it. When need for the functioning of the mission is at an end, we shall realize the time has come for the final transference to be made. Until we are clear that this is the case there is certainly a distinct need for the mission to continue to function, but with some qualification. There has been a tendency in some quarters at least to regard the Church as Chinese and the mission as foreign. Surely the time has come when there would be a distinct step forward. The Church is Chinese, but within it we should count all those who are prepared to dedicate themselves to the service of the Chinese Church as missionaries. The mission should not be, in the sense that it has been, a foreign mission, although there may be in it for a time a majority of those who are foreign, and finance may come from the sending countries; yet more and more our mission councils, whether provincial or national, should aim at bringing in the best Chinese life in consultation. It would be interesting to follow the various lines that have developed in this direction in different parts of China and in different missions. At this time we need say no more than that a system which leaves the final decision of many important problems entirely to the foreign workers cannot be regarded as satisfactory, and methods must be found at an early date for bringing into both the provincial and national organizations of the various missions the best Chinese judgment and knowledge that can be found.

The more we ponder the problems that lie before us, the more inspiring the situation appears. We do not close our eyes to the difficulties, but we see an increasing number of men and women in the Chinese Church who have both the spirit and the ability for grappling with new problems. I attended just recently the meetings of the South Fukien Synod of the Church of Christ in China (commonly known as the United Church); and I rejoiced to see how wisely large questions were being handled; and this is symptomatic of what is taking place elsewhere in China.

We are at the beginning of a new day. The Church is realizing as never before its own place in China as a great national institution, and the vastness of the opportunity that lies ahead. As missions it is our joy and privilege to make our contribution. Some times we may mediate courage and strength, some times we may give suggestions and practical help. All the time and in many ways it is ours to do what in us lies to aid the Church, with clear vision and strong confidence, to take up her burden,—the winning of China for Christ.

Discussion

Dr. Rawlinson: I think it is sometimes overlooked that we already have a great many methods in operation whereby control and direction of Christian work in China is, in whole or in part, actually given over to the Chinese. The question is therefore whether or not those methods already in existence should now be made general; that is, whether we have not now sufficient reason to advise those missions and groups who are not following these methods to put them into operation.

I should like to say a few words. First, it is just as well to eliminate the word "elimination" and to cease talking in the old way about the day when missionaries are to be eliminated. That thought is no longer in my own mind, not because I think missionaries are indispensable to the Christian Church but because in order to build up a world-wide Christianity the interchange of Christian workers and Christian experience between different countries is absolutely indispensable. The day has come when the Chinese Church should be asked to share its experience with the Christian church in the West.

We hear a lot of talk about the necessity or the possibility of reducing the number of missionaries. I note in connection with many missions, principles and methods of work actually look in that direction. But the old saving impulse is still operating in full force so that instead of the number of missionaries in China going down it is still going up. That situation ought to be very carefully investigated.

The transfer of mission property is also one of the practical topics which needs to be studied very carefully. We need to have a survey, a very careful report on both these problems. I have the feeling that one of the reasons why we are being charged with being engrossed in materialistic activities is because we have the control and care of so much property. The sooner we can get this question of property out of the way and put it in its proper place the better it will be. But we cannot do anything until we have more of the facts put together for careful consideration.

J. R. Mott: Can any one, or Dr. Rawlinson, support the statement that he just made about the number of missionaries having increased instead of decreased?

F. Rawlinson: I was myself very much surprised on returning from furlough and studying the new Missionary Directory to find that, after having it counted by two people independently whose results differed by two or three only, whereas about three years ago there were 7,500 foreigners in mission work in China, the number in 1925 was 8,320. I do not know how reliable the Missionary Directory is. It contains the only data at present available in China.

E. W. Burt: I have spent thirty-three years in Shantung where our mission from first to last has worked very hard in the direction you are going here today. We speak not from theory but from actual experience. The English Baptist Mission has always worked toward turning things over to the Chinese Church. When I first came, there were no Chinese pastors. For at least twenty years the Church has been entirely self-supporting and self-governing. The pastors are supported by gifts from the Chinese. They do not get a cent from the foreign Church. It is a self-supporting, self-governing Church in the true sense of the word—what is desired over all China.

But there is the other side. What is the result? The Church is intensely poor. Most of the Christian leaders are rural and not like the Chinese leaders here who are used to big affairs. These pastors are well trained in our best schools and colleges. The Church does support its pastors, if you care to call it support, when it is such miserable financial stipend. Hence it cannot keep the best men trained in the colleges. They endure a few years' poverty and are then called off to other fields, or at times to do evangelistic work in the cities.

The Church is also self-governing and the missionaries are only invited by courtesy to the meetings. They have nothing to do with the administration of the ordinances and affairs of the Church. Evangelistic work among non-Christian

is carried on by a joint-board of an equal number of Chinese and foreigners. The Chinese have a full voice as to how to use the annual grant from the Home Society. It is the same with the schools. The elementary and middle schools are largely in the hands of Chinese and appointments come before a joint committee.

As in many parts of China, there is the difficulty of getting the Church to support the pastors in any worthy way. Many are delighted to find that twenty to thirty pastors are supported in the churches connected with the English Baptist Mission in Shantung, but no mention is made of the fact that they get such poor salaries. However, the pastors rejoice in their independence and in the fact that they are not supported by foreigners. I do not see how we can retain the better type of pastor on the present inadequate salaries. The people are either unwilling or unable to raise more money. The missionaries would be glad to help but do not think it wise to give foreign money, so they are leaving the Chinese Church to do what it can.

The English Baptist Mission is one of the older missions in China. It is fifty years since Timothy Richard began Baptist work in Shantung, which is described in the speaker's little book, "Fifty Years in China". (Carey Press, London, 2/-) The rock we are up against is finance.

R. J. McMullen: The first question "What should be the function of the missions in their cooperation with the Chinese", seems to me to be expressed in a rather unfortunate way. It gives the impression that we take for granted that mission organizations should be permanent. Should we not look forward to the time when there will be no such thing as a mission organization in China, when the Chinese Christian Church and the Church in the sending countries shall directly cooperate and not through the medium of a mission in China? If so, should not the question be changed to read, "How can Mission Boards best function in the cooperation of the Churches in the sending countries with the churches in China?"

It is evident that the relationship of church and mission as known in the past cannot continue. The mission has been in control; this must cease. The question of the cooperation of the mission and the church should be only a passing one. It is necessary as a method of changing from the old way into the one that must ultimately take its place, viz., church control. Because it has to do this important work, it must be carefully considered and carried out. In giving this care to methods of cooperation, we should not lose sight of the fact that it is a temporary stage and that the final form must be that in which the mission loses itself wholly in the Church. We as missionaries must become an integral part of the Church working under it, with it, and responsible to it.

The Board of Missions will still be an essential part of the work of the Church but its viewpoint must be entirely changed. Instead of being a body responsible for sending out missionaries as they think best and securing funds for their support, they will become for church work a sort of foundation for World Evangelism as the Sage or Rockefeller Foundations are established to carry out other work. They, then, must think of themselves as an agency through which Christians in the sending countries who wish to do their part in the evangelization of the world, can help their brothers in the churches of other countries to reach their fellow-countrymen. They will thus do their best to send to these weaker Christian bodies such supplies of men and money as these bodies may ask for, always sending them direct to the Church for service of the Church under direction of the Church rather than as now, to the mission.

Question seven asks regarding the time when this transfer should be made. The answer depends as to what we mean by transfer. Do we mean to wait until there are individual Chinese who are capable of taking over the work and doing it as efficiently as the missionaries have been doing it? Do we mean to wait until the Chinese Church, as an organization or a group of people working together, can function as effectively as the mission has done or the church in the sending country has done? If so, we may have to wait for a long time to come. To me this is an

entirely wrong way to look at the question. We hear much of training leaders and we should do all we can to find and adequately train men for places of influence, but it is doubtful if a man can ever become ready to take large responsibility by training. He must learn by doing the work. We as missionaries must help to get this experience by placing upon him from the start the responsibility that by right is his, and then giving ourselves unreservedly to the task of making him a success in the meeting of that responsibility. We are then successful only as he is successful. In thus pouring our lives into his we do not lose our chance to exert an influence nor do we forfeit our right to witness for the Master. He that loseth his life shall find it. It may mean that we, like John the Baptist, will have to decrease in order that others may increase or that, following the injunction of our Saviour, we will have to wash others' feet, do even the humblest service in an effort to help others understand the nature of the Kingdom and its work. If so doing is what we mean by transfer, it should be done immediately.

R. E. Chandler: Mr. Burt led us into a field of consideration of the growth of country churches, etc., perhaps partly leaving the problem of mission and church cooperation. We cannot attempt to go far into it. It is a serious problem. The country churches are poor and cannot support a well-trained ministry. Yet the country churches need well-trained ministers in some relationship to them, helping them. Now I thoroughly believe that it is far from clear that in any part of rural China the small villages are ever going to be able to support highly trained ministers. Perhaps they will solve the problem as they have done in Shantung, by taking sacrificial men with some degree of training and giving them small salaries. It is heroic. Perhaps the solution is what is done elsewhere, the aim to have lay workers. There are multitudes of men and women in the country who have intelligence, who have some Christian training, who are eager to pay expenses themselves, and send their best men and women citizens of those little communities to training schools to get what help they can and come back to work as leaders of the church. Lay leadership in local churches is a large part of the solution in many rural districts.

But how far does this go in the direction of help and encouragement and finest kind of supervision? The traveling pastor may be also general superintendent of schools and the whole problem of education and church work is very near his heart. We speak again and again of highly trained leadership going into the lofty positions in the city; but there are men and women who are willing to work in the country, and are ready to do it. How can they be supported in that work? There for a while the missions can support them, and not put in second-rate men, whom we are employing too much.

I traveled around with my Chinese colleagues to look at the country churches and to study the problem of self-support in our mission. Four out of five of the men sent in by the mission,—sent in to “manage” the place, could excite no enthusiasm whatever. The people did not feel a call to support these men. They would rather support some one taken from the locality. We need men of better training, working together in groups. As to what they can do, they need to have preparation to do many things. In the training school he must receive his training for country work. He must help in mass education, help give little suggestions about the agricultural movement, which is also possible. Let him have this start in the years immediately ahead.

In time the Chinese Church,—the general federated Chinese Church—(a strong union, the country and city working together), will be able to pay for such general workers. For the present, let the missions give the best quality of men and women to this work.

E. R. Hughes: It is specially stated here that missionaries should be given a responsibility. Presumably that means that the decision as to mission salaries and other expenses would be decided by mission boards and missions on the field. In my own experience, the South Fukien field faced that same problem to which Mr.

Burt referred and on which I found definite information. Special committees worked on this two or three years ago trying to find out what should be the minimum salary a pastor should have. They found out very quickly that it should be \$80 per month.

The question is how to get the money. It might be considered whether finance should not be liberated either by reducing the number of missionaries or possibly by the missionaries living on a smaller salary than at present. I feel conscious myself of severe criticisms, the chief one in the Chinese minds is the kind of missionary residence and the amount which missionaries seem to feel is necessary for living. I am not at all persuaded in my own mind that quite as much is necessary as one naturally assumes.

This is a very difficult problem and cannot be solved without some sort of combined committee work, being entirely frank and putting all the cards on the table—missionary salaries and the amount necessary to keep a missionary being very carefully faced. We must find out how many men the Church wants and whether it can pay so much for them, and whether a man will sacrifice himself and be content to live on a much lower salary. There you are coming to hard tacks, as my American friends would say.

We must know how many men we really want. It is easy to say, "Let us appeal for an extra man." He may not be worth very much when we get him. There is a hard economic problem to be faced by both Chinese and foreigners. It seems to me a much more true solution might be found, one more in keeping with the will of God and the spirit of Christianity.

T. C. Wu: The type of missionary that is needed in China at the present time is the kind of missionary that has a passion for China, real love for China. I should think this ought to be a prerequisite for every examining board of the mission before they accept any missionary to be sent to China. About six or seven years ago I had a very unpleasant experience with a missionary who came to speak at the chapel of the school that I attended in America. He painted an extremely dark picture of China with the view of raising money. He spoke in such a way that it made me exceedingly uncomfortable, so much so that I had to leave my seat and protest against him coming again to my school. That missionary had been two or three years in West China. We do not want that type of missionary to be sent to China because often they are narrow minded and unsympathetic from beginning to end.

The second type of missionary that we want is the type of missionary that is humble in spirit, so to speak, one who is willing to learn, willing to work with the Chinese. We have quite a few missionaries, I am glad to say there are only a few, who assume the attitude of superiority. They know much more than we Chinese. They have a far better civilization than we have. They come to boss the Chinese workers. We do not want that type of missionary any more.

The third type of missionary that we want, I think, and want very badly, is the type of missionary that has technical training. Of course he must have college training, but that is not enough. He must have technical training. Take the problem of education, for instance. Many missionaries can speak English but not teach English. So far as we can see, the missionaries are always called upon to teach English regardless of whether they have special training or not. We see in many instances that missionaries are called upon to assume the principalship of middle schools. That is a sad mistake. It is not easy to run a secondary school; it takes technical training. But the condition as it is today is that no matter whether the missionary has any special training or not, he is called upon to assume the principalship.

Take another instance, the Chinese Church is laying increasing emphasis on social work of the Church and we see the so-called community church rising in various parts of China. That takes technical training. No one can do social work successfully without some technical training. The gentleman before me spoke about rural

work. That also takes technical training. I think we need very badly missionaries who have special training in rural work, to teach us how to help our farmers to do better farming. So I say, from now on the missionary boards ought to send us more and more those missionaries who have technical training.

W. Schwarm: I shall speak a few words on the policy of our German Mission in the South. In the beginning our church members relied too much on the support of our home constituency. Our new church statute which has been working for three years, is trying to change this policy of the past and is striving to incorporate a strong spirit of independence into our church communities. The church members now have many more rights in church government. In the executive board, the Chinese have the same number of representatives as the missionaries, and in the synod the Chinese outnumber the European delegates, but still to a great degree, power rests with the home board. The ultimate aim of our new church statute is also a wholly self-supporting, self-propagating and self-governing Chinese Church.

The most needed thing for a wholly independent Chinese Church is the spiritual power of the Church and its leaders; in the second place it implies also that this Church must work on self-supporting lines.

The number of our Chinese pastors is increasing and the European staff is decreasing. The best educated missionaries are the most needed in China, missionaries reborn by the Holy Spirit, with a heart full of love and sacrifice, who are fully aware of their difficult task and will be real leaders in the new and perilous situation which confronts Christendom in China today.

O. R. Wold: I should like to say a word about the type of missionaries wanted. Mr. Burt has touched the question in part in his reference to his mission's country churches and their pastors. The problem facing us, as I see it, is how to get workers, missionaries and Chinese, who are willing to do the rough work—the laying of the foundation, do the ingathering of the first material, build the Church. The kind of men and women wanted for this work is the spiritual kind with a definite message. In Europe last year a well known professor made this remark: "It is a pity that we are sending out missionaries with problems in place of convictions." We want missionaries with convictions; however, I believe the large majority of our missionaries have a definite message.

D. W. Lyon: The missionary of the future in China should:—

- (1) Be willing loyally to serve under Chinese administrative control
- (2) Be willing to accept responsibility for such administrative tasks as the Chinese may assign, and only such tasks.
- (3) Be eager to yield up administrative positions to the Chinese more rapidly than the Chinese may express a desire that they do.
- (4) Minimize official status and emphasize personal service; he should have a passion for friendship.

Miss F. T. Law: To me missionaries are more or less like prophets. In the past we had all kinds of prophets—Amos, Elisha, Hosea, John the Baptist, and the others. I would like to think of missionaries of to-day as John the Baptist. The feeling he had toward Jesus is what the missionaries should have toward the new Church of Christ in China.

The most interesting characteristic of the Western people is their ability to express their feelings. I think it is something that we want to have from our foreign friends and our fellow missionary workers. I remember when I first learned to know the foreigners, it rather surprised me to hear of their loved ones, such as mother, daughters or wives, as the best in the world. The Chinese usually do not express their fine sentiments in such plain language though they may sincerely think so or believe so. I should like to hear the missionaries say believingly that the new Church—the Church of Christ in China—is the best we have in this country. The manly quality of John the Baptist was his willingness to step aside, in order that Christ might have His rightful place, and yet not withholding his hand in helping to

establish the Kingdom of God on earth. It is the same way with the Church of Christ in China; one must think of it as a little child. When a child is learning to walk, one cannot leave it alone. In order to teach it to walk without injuring itself one must walk alongside with it to keep it from falling or stumbling. Do all our missionaries today have this attitude of John the Baptist?

J. T. Proctor: I have to restrain myself from thinking that the only question before us as missionaries today is the question of devolution with all its ramifications. The more thought I give to this question the more does it seem to me that it is a great big problem and that there is some risk of getting it so simplified that we imagine we can solve it with a single stroke of the pen. That impression has grown on me as I have studied it. I share with Dr. Yui the feeling that not only the missionaries and the mission boards should be glad but the churches should be glad that they have come to this present day. I rejoice that we are up against a big problem.

What is the function of the mission in the period ahead? Can we solve our problem by the simple expedient of getting all the missionaries together and voting themselves out of existence? Does that solve the problem? Is it so simple as that? If it is so let us throw up our hands and rejoice. Is it so simple as to say, "We simply cease to exist as an organization, a mission?" There have been several indications, as I have worked in conference recently with representatives from other countries and from China, where they thought they had made real progress in the transfer of their work to nationals of the country where they were. When I looked into the work that was transferred, I found that 95 per cent. was evangelistic work, and much of the talk here has referred primarily, and naturally so, to work of the Church. Fortunately, or unfortunately, dependent on your viewpoint, missionaries have a much more complicated task than that. If it were simply a question of transfer of every bit of responsibility the mission has, in evangelistic work, in relations to the churches, in the question of assumption of responsibility for designation and transfer of missionaries in evangelistic work, if that is the question, I think Mr. Bau and I have solved that problem several years ago. Take for example our mission right here in Shanghai. It is not only interested in evangelistic work but it is interested in three colleges and thirteen middle schools and four hospitals, about a third of these being union organizations with other denominations. The Board in America has assumed responsibility in connection with these union institutions. We are very conscious of a complex problem. If it were not so we would get together tomorrow morning and vote ourselves out of existence as a mission. Can we assume that the voting out of existence within the near future of the mission organization means that all this complex work we are engaged in will be put on the churches, as churches, and that they do not need any more money? If they need money they must go through a long process, extending perhaps twenty years of getting good working relations with the Board in New York. It has taken the missions twenty-five years to secure the transfer to the fields of adequate autonomy in purely administrative matters. How long will it take the churches acting independently and directly to accomplish the same task?

I am grateful for the suggestion of Mr. Sparham that instead of a transfer to a church, there would be created church boards. There would perhaps be a literature board, an educational board, four or five or six different boards, all of which will have to learn to work with the Board in New York. Life is too short for it to be done. I have spent almost as much time as any man here in trying to convince a board ten thousand miles away of the wisdom of trusting the judgment of the people on the field. No church or board can assume lightly the responsibility of dealing with the board in New York, unless they are prepared to go through the long process of gaining their confidence and of gradually building up harmonious relationships. I have the impression if we are going to carry the confidence of the constituency at home, it will be best for these church boards to approach that constituency through the organized missions, at least for some years to come. We run too much risk in making a sudden and radical change in approach.

This is the time to think through the problem.

E. E. Barnett: During the last two or three years, we have had in our effort to get a real Chinese Church an unexpected ally to come to our aid. I refer to the Anti-Christian Movement which, during the past two years, has been closely scrutinizing the Church in China, and has been asking very pointedly just what relationship the Church in China has to the churches abroad. They have raised the question as to whether the Chinese Christian Church is not an agency of western imperialism, of cultural penetration. This whole attitude of the Anti-Christian Movement has led us to realize that the relationship of the Chinese Christian Church and the bodies abroad which are helping this Church need to be re-stated and the Chinese Christian Church needs, not only for the sake of its own soul but for the sake of this criticizing group around it, to be relieved as far as possible of the embarrassments of undesirable relationships with these bodies abroad.

Now, it seems to me that in this whole problem we are inclined too much to consider the question from the standpoint of the mission board abroad and of the supporting constituencies in the other countries. We need more and more to consider this question of the functions of the mission from the standpoint of the Chinese Christian Church. In the early part of the missionary work the problem was very simple. The work of the missionary in the pioneer period is to pioneer. But the moment the Church has become organized in a country it enters at once into a new period. The problem of how to merge its functions into those of the Church is beginning to confront the mission as soon as the church is organized.

One problem in devolution is that the missions multiply institutions and burdens which the Church does not feel in a position to take over. The missions ought not to multiply these burdens without consulting the Chinese Church. The church bodies ought to be in a position to say whether they want more missionaries, what type of missionaries they want, whether they want this or that type of work to be started. Perhaps we have not faced as clearly as we should the problem as to the *the auspices under which* missionary work in China is to be carried on. Is it not possible even in fairly small and weak churches for the missionary to work *as a member of the Church*, working under the auspices of church bodies rather than as a member of a mission, a body extraneous to the Church.

As I said a moment ago, it seems to me we are facing this question too much from the standpoint of the mission boards and supporting churches abroad and I wish very much this morning that we might hear more from our Chinese brethren as to what they think the functions of the mission at the present time should be, if any; and as to what they think should be the position of the foreign missionary in the Christian enterprise in China at the present time. Our discussion as to the type of missionary needed has been very helpful. I do not think we have got very far in this question of his real functions and the relationship he should bear to the Church.

E. H. Hume: What I have to say refers to college men, and is very similar to what Dr. Proctor has said. The progress has been biological. There are three points I want to bring out: (1) That the development has got to be one of sharing responsibility for a period. I mean that by working together for a period we develop a spirit and a method. We have done that in Changsha. In Yali, medical education, after ten years sharing responsibility, we have found a group of Chinese to take the whole responsibility of the Medical School Hospital off our hands.

The second point is the consciousness of the Chinese groups when they were ready to take over responsibility. We are looking forward to the possibility of turning over the Yali Middle School to a group of Chinese to administer and to finance. They will be the asking body. They may come to the Yale Mission and say, "Assist us financially for a time," or they may shoulder the whole responsibility. There are then three stages:

- (a) Sharing of responsibility.
- (b) Consciousness of readiness on the part of the Chinese group.

(c) Entire readiness to shoulder the entire responsibility.

The definite purpose of our group at Changsha at the present time is to create a local board predominantly if not wholly Chinese. The intention is that all the officers shall be Chinese.

Then, thirdly, there is the question of salary. We are considering now a system by which the salaries of Chinese and foreigners shall be throughout on a uniform basis. That will imply that as some foreigners unfortunately seem to require certain sums of money to get along; only those foreigners who are willing to work under the new system will be brought out. If they are well trained they can be put into certain ranks of teaching and will deserve certain types of salary.

We have attempted to solve it in a way that will not require the giving up of the missionary spirit on the part of those who come from abroad, and have tried to approach it biologically. I think it is a very much simpler solution than the one Dr. Proctor offered.

Miss Hoh: In hearing the discussion, I realize that the mechanical relation between the desired Chinese Church and the Mission Boards is at present a very complicated problem. But "where there is a will, there is a way." This goal—to establish a Chinese Church however difficult,—has long been set before us. We must take great pains to proceed toward it.

My impression in wishing the Chinese Christians to exercise more responsibilities for ourselves is this: We belong to one family, the Kingdom of God. In Christ there are no such things as differences between nations, mission boards and so on. China needs Christianity. All other parts of the world including the sending countries need Christianity also. Very much more should still be done for the gospel to penetrate all classes of people, such as political, commercial and industrial circles everywhere. A huge task for this family to carry out! Certainly the younger members can no longer be spared from bearing some responsibility in performing it. And it is equally true that this is the time for the older members, by which I mean the Mission Boards, to do everything they can in order to enable the Chinese Church to stand on her own feet. Giving her a chance to grow and develop to her fullest capacity in the near future, you will see that she will be able to work with you, hand in hand, in conquering the world for Jesus Christ. What is more, at a time, very remote it may be, she may send missionaries to the Western world,—who knows?

King Chu: We should forget this idea of nationality. No cooperation can be had if we keep in mind, I am a Chinese or I am an American. We should not think of nationality when we work together for a common cause. The problem today is that we want some intellectual leaders to work in the Church in China, either foreign or Chinese; it makes no difference to us. Some of the foreign friends I should like to see stay in China their whole lives without returning to America, while some Chinese pastors, who are narrow-minded and shallow, we should like to have drop out just as much as the unqualified foreign workers.

The real problem is not so much the Anti-Christian Movement which will die out in the near future, but the questions raised by the intellectual leaders. They are polite. They are willing to discuss with you. They respect your personality. They question us in such a way as to shake the foundation of belief. They ask questions which are very hard to answer. We need Chinese leaders who are clear minded, who are clear thinkers. I think the real problem for them is to talk to the young men in colleges and middle schools. They listen to the intellectual leaders and ask the same questions of us, which many Christians, foreign or Chinese cannot answer very well. In that way, we may drive away Chinese who have the opportunity to become Christians.

I think we have too few intellectual leaders in the Church, either foreign or Chinese, so I think we should forget about distinction between Chinese pastors and foreign pastors. If there is distinction in any way no cooperation can be had. I think we should forget the discrimination. Where all are Christians there is no

use to mention whether one is a foreigner or Chinese. If a Christian worker is really earnest he is welcome. But if he is shallow and narrow minded, we should let him go. I do not mean to preach "denationalization," when I say, "please forget the idea of nationality," I want each Christian to love his country to the utmost. But in working for a common cause, discrimination prevents hearty cooperation. I wish Christians to treat one another like brothers.

H. C. Tung: Much has been said about the type of man we need in China but little about the principle of the mission boards. I should like to say a few words about a new principle that we should adopt in view of the changes in China today. The Church in China confronts many difficulties, both external and internal. By external I mean those questions raised by anti-Christians: Are the missions sent here to direct and control Chinese Christians? Are they sent here to invest money in clever and subtle ways? Are they sent here to investigate conditions in China, in the capacity of spies? Are they sent here to do the work of cultural, political, and financial exploitations and many others? Though these may sound strange and even ridiculous to the ears of our foreign friends, they must be answered in order to remove their doubt and suspicion. Who are better qualified to be the apologists of the day?

By internal difficulty, I mean that some Christians, on hearing these and other questions concerning the Church, begin to waver, to leave the Church, and even to go so far as to attack her. There arises misunderstanding in the Church herself. Many Christians begin to ask, Are the missions sincere in tutoring and leading the Chinese Church to autonomy? Are the missionaries trying to give the leadership to the Chinese? Are they even going to treat us as their equals? The majority of Christians in China have passed the age of credulity and reached that of doubt and reflection. Under the present circumstances we need to make new arrangement and adopt a new principle to suit our new conditions. To remain stagnant and conservative means further friction and misunderstanding.

To illustrate this, let me use a concrete case. We say St. Peter's Church is self-supporting, but certain people think she is not entirely self-supporting, because she is using the building and the ground which belong to the mission. Why doesn't the mission give or sell them to the parish? Is it because there is no definite policy or has there been one which does not tolerate such arrangements? The result is misunderstanding.

Now if the relationship could be readjusted and a new principle adopted so that everybody could understand the new situation, much friction would be avoided as this is exemplified in the mission in Canton. I should feel very glad if all other missions could follow that example and adapt themselves to the new age.

S. C. Leung: I should like to hear what our missionary friends have to say on this subject which I think is very important. If we Chinese should say too much on this thing it would look as if we were demanding something which we have no right to do.

I think in ordinary times it would be perfectly all right to leave these things entirely to the missions and let the missionaries find out for themselves when is the right time to devolve this work to the Chinese. I do not think we would dream of asking or demanding such transfer at an early date. But at the same time we wish our foreign friends would study the present times in China. We are facing the extreme of nationalism. We are bitterly criticized by the Anti-Christian Movement. As I see the situation in Canton, the Anti-Christian Movement is nothing but an anti-foreign movement or anti-imperialistic movement. We are accused on this point very plainly according to the manifesto of the Anti-Christian Movement. It says definitely, "We do not antagonize Christianity as such. It is because the Christian churches are being used as agents of foreign missions that we are antagonizing them." So I think the time will come when they will differentiate which is the Chinese Christian movement and which the foreign Christian movement.

The radical element will try to give protection to the Chinese Christian movement whereas they will try to do everything in their power to put obstacles in the way of the foreign missionary movement.

When we are facing such conditions, I think, from the Chinese standpoint, the only thing for us to do without taking the missions into account is to ally the independent churches together and form a real Chinese Church. I think this idea has already come up in Canton in the minds of some Chinese leaders because we have no right to ask the Missions to turn things over which do not belong to the Chinese Church. How can we demand such a thing? If we should go ahead on the plan I think we can form in Kwangtung four presbyteries and one synod under the present Church of Christ in China. Then can we begin to do our own educational and medical work.

Of course, that is only taken up from the standpoint entirely of the Chinese. Each of you has a copy of my article on "How may the Missions and Missionaries best serve the Chinese Church at this time" which I was asked to present to the missionary conference last March. The views taken in the paper were not the views I would take from the Chinese standpoint. These suggestions were made with the future success of the mission work in mind. When the missions first came to China they said, "Missions are temporary; they serve only as the scaffolding to a building and when the building is finished the scaffolding will be taken away." It seems to me that we have been hearing for at least fifteen years the talk of devolution to the Chinese Church. We have constantly heard similar statements from our missionary friends. Just now we are also talking about it. Why not make an actual start just now in face of the present situation and when the Chinese Church, at least in certain quarters, has enough leaders who would be willing to share the responsibility.

I think in the minds of some of our missionary friends possibly this element may enter,—and that is the attitude concerning funds. They feel that control and financial support must go together. They want to follow the rule, "No taxation without representation". But I think if we want to develop the Chinese Church, we must make them feel the responsibility. To turn those things over to them unconditionally is the best way to make them feel the responsibility.

With regard to the educational work I can see readily that some colleges and middle schools cannot be turned over to the Chinese Church as it is in the present form. But we can organize an educational board within the Church. The members of this board composed of educational experts and strong laymen will be more or less permanent, self-perpetuating. In each school there is a board of directors, who will be particularly responsible for the success of the school.

Although we are going to have a new basis of organization we must understand that the turning over of this thing to the Chinese Church and the withdrawal of missionary help are two different things. It does not mean that from now on since things have been turned over to the Chinese Church for administration the missionaries must withdraw. I do not see why they cannot work within the Church as members of the Church and not as members of the mission. If they come in to the Church this way, they become officers of the Church by being elected by the Church. I think they can function more efficiently and their places will be higher and more respected than at present.

Mrs. Thurston: The differences in the forms of church organization that are in the background of our thinking make us look at this question from different angles. I speak from the angle of a Presbyterian and their present form of organization has no place for women and this makes a problem, for a very large part of the work is now more or less directed and controlled by women. It seems to me one way out of that difficulty would be to see our work more concretely as a task to be accomplished. It would divide up, on that basis, on different lines. I suppose I am something of a heretic, but I think the mission is an unnatural thing as it is now constituted, as it divides

the work up into geographical sections which are not equal in the amount of work and number of workers. The present mission organization, which may have evolved naturally, ought to be entirely reformed and the work redistributed on another basis. I feel that if we could see our work concretely as churches, hospitals, schools, etc., in the groups where it is being done, and let the workers—Chinese and foreign—actually working get together through cooperative councils, you would not have the ecclesiastical problem at all. You would have an actual facing of the task and get a group of Chinese and foreign workers together not thinking so much of what part of the world they came from. In such groups we would practically always have a Chinese majority. This cooperative committee idea is already working in some of our Presbyterian stations.

Something will need to be done to equalize salaries in city and country. I remember what my father used to say about the sustentation fund in Scotland as compared with the American home missionary policy. It would preserve the self-respect of the country workers to receive an additional stipend from the Church. If some such plan were brought into our church policy in China it would bring about a more Christian order than the present one, with the great inequality of salaries.

John Y. Lee: On the subject of helping to finance the Chinese Churches I want to speak of the experience of a pastor who for a long time used to go every month to the missionary's home (and enter by the servants' entrance) to collect his salary. I do not think that is the way to help finance the pastor of a self-respecting church. The church board should distribute not only the funds that are raised by the congregation but also the contributions from the mission. Instead of the mission paying the salary of the pastor direct, let it contribute to the Church, and let the Church pay the salary of its own pastor. It has been shown many times that when that is done the Church would in a short time be able to raise enough money to support its pastor.

The missions must show their confidence in the Church in a concrete way. There seems to be much more willingness on the part of the missions to let a missionary or teacher work under the direction of the Chinese Church than to let property or Mission money be directed by the church board. Perhaps it is easier to deal with the case of an individual for he can have something to say about his own work; but when it comes to money or property there seems to be a special responsibility they cannot let go. That is a difficulty which, it seems to me, is often overlooked by many of our missionary friends. When you say money from abroad must be taken care of by representatives of missions and only funds from Chinese may be landed by the Chinese, you create a feeling that the Church does not command the confidence of the mission boards and therefore you make the work of the Church in trying to raise money for its own support much more difficult. A church organization that has not the absolute confidence of the mission will not be able to get much money from the Chinese either.

Dr. Proctor said there is a great necessity of re-educating the home constituency otherwise we cannot get money from them, because responsibilities are being turned over to the Chinese. Some organizations have been in the habit of stating clearly to their supporting constituency that their funds are carefully used and properties safeguarded because only their own representatives handle them. Would that not give the impression that only funds handled through mission representatives are safe?

J. S. Kunkle: To me the only point of view from which to approach this question is to think of the result to the work itself. What is going to be of advantage to my work? For myself, I am fully convinced that I could work more effectively from within the Chinese Church than as a representative of any foreign board. I think that ought to be clear to every one of us. If that is true let us develop within ourselves the kind of loyalty to the Chinese Church. It is going to be a question before all of us. We have a certain loyalty to the Church at home. While we are working in the Chinese Church our first loyalty is to it. With regard to every proposed plan

of action, the question is: What are the advantages for the Chinese Church? They can be very widespread, I suppose, and wide influence may come from that.

Some of us in Canton, having to do our own house-work, realize that it is a very good and wholesome thing for us. We shall all, perhaps, have to face some time in the future the possibility of having no servants at all. I think that while we may not be able to do quite so much what is directly missionary work, we would do it more effectively if we had less servants, or no servants at all. It may help to solve some of our financial difficulties as well.

In regard to our institutions and to our work as a whole, there is no question but that our work carried on very much as at present would be more effective if under Chinese auspices. The great objection to Christianity in this country is that it is under foreign control. We might as well face that and know that if we continue on the old basis we labor at an increasing disadvantage. We are interested in the efficiency, Christian character and permanency of our work. Our schools are not now on a good financial basis. We do not know how long they can continue. The anti-Christian movement might take away our students. How many schools would go under if they were reduced to one third? How can we put our schools and other institutions on a permanent basis? It certainly means some form of Chinese control. We can go through a period of uncertainty if we know that we are headed in the right direction. We shall have to face the problem sooner or later, why not now?

I have studied somewhat the development of mission organization. Wherever it exercises any real power it stands in the way of the Church. I think we must recognize that there can be no dual control. A large force of workers are to be in some way directed. No foreign organization can hope to win sufficient loyalty to secure effective service. I have given a great deal of time in the past to mission organization. But I for one am ready to say that I am unwilling to give time and energy to mission plans and policies that cannot be put into operation. Let us throw all our energy and time into the Church, and if they are willing to take us and to receive us as officers and members of their church, let us give all our time and energy to the working out of their plans and policies.

I think that we must also realize that we can put aside for the time being the matter of financial independence. If we are going to insist on financial independence then we are going to have a division of the Church, and as Mr. Leung has said, we are going to have only the independent and strong churches as the Chinese Church. I wish you would think what this is going to mean in regard to other work that is distinctly under foreign control.

Another thing that ought to be touched upon is the matter of property. That is going to take care of itself. It can be taken up after a period of actual Chinese administration of the work and of the finances. I think that very admirable adjustment can be made at that time. I think that it will be made in such a way as to place our institutions on a permanent basis and insure their effectiveness and their Christian character.

S. M. Freden: When I came out to China thirty-three years ago our Mission had just begun work, only three years before. At that time we had no Chinese workers of our own. It has been my privilege to see the work growing. What has been most encouraging is to see how the church members and our Chinese co-workers are more and more taking a share in the administration of the Church and its work.

As to that I may say that we began on a small scale to gain some experience. After only a few years we felt that something more should be given to them, in order to promote self-government within our Church. A committee was appointed: two Chinese and two Swedes. I had the privilege to belong to that Committee. We worked out a new constitution. It was passed at both a Chinese Conference and our Missionary Conference and acted upon without first having been sent home to be approved by our Board.

I think our Board acted wisely. The missionaries on the field know the conditions better and know the feelings of the church members and their Chinese co-workers better than they can at home, however wise they may be. Our Board gave us liberty to carry out what we thought would be best.

Our field is divided into districts and its districts have a Committee elected at the annual meeting of the district. Elected delegates from the churches within the district are the members of said meeting, besides preachers and pastors. The churches have bi-annually a conference consisting of only Chinese delegates. None of us missionaries have a vote at that conference. Swedish members of the Mission Council and Swedish members of elected committees have a right to take part in the discussions but no right to vote.

Each local church has its own Council. The members are elected at the annual meeting of the said church. Even the missionary must be elected. If not elected he cannot be a member of the church council. So you see we are on the road to self-government.

Regarding the church finances, I think they will take care of themselves in due time. As long as the Church is unable to carry on itself, the missions ought to help it on. We must take into consideration the difference of the work in the interior and near the coast or in the cities like Shanghai. We who are working in the interior will work out the problems gradually and I am sure that we shall see a self-supporting and self-governing Church in due time. What I have been permitted to see during these thirty years makes me certain of that.

R. A. Ward: It seems to me we should emphasize in very large letters to missionary administrators in our respective countries, that there must be a change in the psychology of the sending countries whereby the sending, equipping and supporting of foreign missionaries of their own race is no longer regarded as the major object of the missionary endeavor.

In this respect there is a deep-seated psychology in America which I happen to know something about. It must be changed. I believe the same is true of the other sending countries and in a large measure of most boards and churches

We must sound a note at the home base to those who enlist and train missionary candidates, to send to us men who, before they get here, are prepared church-mindedly rather than mission-mindedly. A large range of influences is thrown around the missionary before he enlists, as well as after he has enlisted and before he sails.

The "mission" as such must give place to the Chinese Church and should have no authoritative word in matters which directly affect the Christian Church in China. Foreign missionaries should be thought of as individual members of the *Church in China* and not necessarily as being members of a "Chinese Church." Of late I have been of the opinion that the expression, "Chinese Church", might, before very long, be almost as objectionable as the term "missionary imperialism." We agree with Dr. Rawlinson that nothing better can be done for developing a unified Christian world than having Christians of one race live among those of another. Barriers which separate peoples are obliterated by the feet of those who frequently cross them. But it seems to me at present that we ought to make this elimination of the Mission and recognition of the Church in China perfectly clear to the people in our home constituencies and it should be made clear by the missionaries and not left for the Chinese to do. That authority and authoritative place of missionaries assumed in former years should be set aside. The change should be made in the mind of the missionaries themselves, and of the administrators and constituencies at home.

Franc's Wei: I shall try to get at my point by asking a few questions. Some of them may be foolish. The first.—why don't we ever think of asking the Hongkong & Shanghai Bank to turn over its goodwill to us as we expect the Christian Church to do? We know the managers of the Hongkong & Shanghai Bank are very

domineering. The Chinese that are working there do not object to their attitude. But the Chinese expect some day to organize a bank of their own and then we hope we can drive them out of the market.

Do missionaries come to represent the home boards or to work solely for China? I know the answer and you know it.

The difficulty is this, and I will put it by asking a third question: What impression are the missionaries making on the Chinese? It is a question of fact, not of theory. We want to get at the reason behind the fact. Why do they call the missionaries imperialists?

R. O. Juhl: I think it would be wise to have a central fund controlled by a sort of executive committee. This fund would come as an annual contribution from the different Chinese churches. One-third of the amount would be for the support of the Chinese pastors. At the present time, the number of pastors is not so very great. I hope that the plan can be carried out in the future.

This is the first time I have had the privilege to be at a meeting like this. It certainly is a privilege to have this look-out on the whole wide field in China. I have been somewhat astonished to hear many older missionaries express views which to many older colleagues of mine would be regarded as very radical views. It seems to me that one of the greatest difficulties in the future is not in the direction of the home constituency, because it is really wonderful how the home people are ready and willing to understand the facts which are presented to them unanimously from out here. I am quite certain they would be willing to give their support in the future under changed circumstances. In some of the missions, the difficulties may be more on the part of the older colleagues who live in far-away places and for whom, therefore, it may be more difficult on second-hand or third-hand information to get in touch with the new era, the new situation which is here in China today. To many of them the situation today is in the nature of a storm that will pass away, after which they think we shall come back to the good old days again.

I wish the findings committee would make very strong report to the missions and conferences out here regarding this new era, and that the N. C. C. would send a letter to those men in the far-away places and make the facts known to them.

T. Z. Koo: I would call your attention to the warning which was sounded yesterday in talking about the indigenous church, that we do not consider it as an end in itself and work toward that end. I want to sound the same warning in connection with mission policy and devolution. If we set out to work for it as an end in itself we would get into the same tangle as we would in doing the other thing. We have had this type of experience in our work in the Y. M. C. A. I have found that devolution is not a difficult process by any means. What was needed was initial recognition and when that was given the process considerably simplified itself. The question was raised three years ago regarding property ownership in the Y. M. C. A. At that time there were three points of view: the donating parties thought they had an interest which must be safeguarded; the National Committee also felt that they had an interest in the property which too must be safeguarded; and the local body, where the property was actually located, naturally felt it ought to be the owner. As long as devolution was regarded as safeguarding three interests it became a very complicated thing, and as Mr. Proctor said, needed expert statemanship to make something out of it. The problem is still with us and we are still studying it. But the new problem is much simpler. We see a way out, because the donating party now says since this property is given to the local body let's give ownership to them. The National body has come to the position that since the local body must be responsible for the property, it should have the ownership. The local body feels that if the ownership of property is vested in it, it must safeguard its use for all time for the Y. M. C. A. Thus, the conditions to safeguard the use of the property which the other bodies tried to raise before are now raised by the local body itself. This

puts an entirely different atmosphere upon that question, and the question of devolution becomes very simple. The same thing is probably true in the devolution of missions. As soon as we are determined to make a beginning in devolution, the process is simple. I just want to call attention to that fact and hope we will not be misled into thinking that devolution is such a terrifying process.

Miss Ting Shu-Ching: Two characteristics are greatly needed by missionaries in China today, especially at the present time.

They should have a living conception of world friendship—fellowship—in its deepest meanings. They need to be filled with buoyant courage to speak out plainly in matters of international justice; and in approaching international questions arising between other countries and China, their judgments should be based on a high regard for human values. There are occasions where a foreigner can be of great help in interpreting Chinese opinion, and where one word from him is worth more than many sentences from a Chinese.

Missionaries in China today also need to have adequate knowledge and experience along political and economic lines. They should consciously believe that the Christian religion has a vital relationship to these problems, and a responsibility for dealing with them, and that in Christianity lies power sufficient for solving them.

This kind of missionary will accomplish certain things. He will make clear to the so-called Christian nations the fact that Christianity has a vital responsibility to economic and political problems, and will help arouse the Christians of those countries to a consciousness of this responsibility.

He will promote international understanding and friendship.

He will by these attitudes help to make evident to the anti-Christian movement (I prefer to call it "The Investigate Christianity Movement") the fact that Christian work in China is not imperialistic and capitalistic, but works for the coming of the Kingdom of God, which is goodwill and brotherhood among all men.

Discussion of Findings

Ralph Wells: Under "B" I wonder if we have said exactly what we intended in the word "permanent". I wonder if "important" place might not meet the need. "Permanent" looks forward to too long a time.

David Yui: Missionaries ought to have a permanent place in China just as we hope Chinese missionaries will in the future have a permanent place in America, if I am permitted to say so.

D. E. Hoste: These four points are admirable. But they infer rather than indicate an attitude. If I may suggest this, it might strengthen the statement if something could be added. Add to "as to his spirit and attitude the missionary should be" "preeminently a man of humble, loving and accomodating spirit", "and in his relations to the Chinese" etc. I would suggest that it would strengthen the statement and more fully represent the thought in the discussion.

A. Weir: I must say that I am not at all satisfied with the word "permanent" because I think that the object that was stated seems to be adequately covered by number 4. I think this will be misinterpreted both by Christians on the field and by the sending countries. That is my fear and I would suggest that the commission reconsider the wording of this phrase.

F. Rawlinson: In this connection I should like to point out a confusion in my mind which may not be in the mind of the committee or conference. It does seem to me that in view of the large amount of reference to the possibility of reduction of missionary staff, that is, reduction in their numerical strength, that the words "present missionary force" will certainly not be in keeping with what seems to be the tendency in some missions to substitute Chinese for foreigners as stated in the next paragraph. This indicates some confusion in the findings.

Too much money goes into the maintenance of missionaries which means that a larger proportion should go into the maintenance of Chinese workers and the Chinese Church. Then on page two there is the word "substitute" which suggests that in a good many cases Chinese workers of various kinds should be substituted for missionaries. I say there is confusion in my own mind on this point because, if I mistake not the policy of a good many missions, they are working directly along that line. Personally, I cannot see the need of the point with regard to numerical strength of the missionary body. Would it not be better to put it a little more generally at least and so remove any inference that the strength of the missionary body should necessarily be kept up where apparently it is about 7,500? I wish that this committee might think through this thing a little more and take out what seems to me to be a confusion of thought in these findings.

C. G. Sparham: The thought of the committee was that the number of missionaries could be about the same but that some should move on to new departments.

D. E. Hoste: The work is at different stages in different parts of the country. Down here you have long established churches. You have got a large staff of competent Chinese workers. So you can carry the institutions wholly, or largely, without missionaries. There are, however, great regions where the work is, comparatively speaking, in its infancy; and some wholly unoccupied. You need foreigners in such areas to carry on the work. That is to say, we want a large expansion of foreign workers for the initial and undeveloped stages of the work in our great field; not everywhere, but in many places. We must remember China is a vast country. I do not know if the committee appreciates the point.

F. Rawlinson: I think the crux of the problems is in paragraph IV where emphasis is laid on the idea that whatever the number of the missionary staff might be, we have to work toward an interchange of workers and experience. That does mean that missionary boards are called on, in a sense, to permanently maintain some Christian workers in China. It does not necessarily mean that the present staff be maintained numerically as it is or go either up or down. The impression is created by the findings that the numerical strength of the missionary body is to be maintained. That is not in keeping with a great many things that have been said in recent years.

C. G. Sparham: May I say that not only the committee but at least one other very prominent Chinese member of the Conference had the idea that permanence should be maintained. I am sure that the committee would be glad to moderate the word in view of the suggestion made.

D. MacGillivray: Permanent means for ever and a day. Or does it mean the whole sentence of the whole report: "This Conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church." Does it mean we have practically arrived at the time when the missionary task is consummated and missionaries can go elsewhere where they are needed to start going a church of this nature in less happy quarters of the earth's surface? There is some confusion between the word permanence and the word appeal.

C. G. Sparham: The thought of the committee was on this line: when the Church is established there is still a place for the missionary. This is the thought that has come to us from more than one Chinese quarter. One Chinese member of the conference put it to me: "There may be a time, perhaps, when it will be desirable to have Chinese missionaries in English churches. Certainly there is scope for foreign missionaries in the Chinese Church. It will be a permanent place." That is the idea that has come distinctly from our Chinese friends. The whole question came up with the suggestion from Dr. Mott that we should make it plain to the mission boards whether or not missionaries are still needed.

David Fui: Since I myself have expressed favor of the word permanent you will permit me to say a few more words. Negatively, the word permanent does not mean the preservation or continuation of the status quo in the adminis-

tration and organization of Christian work in China on the part of missionaries. It does not mean that if some missionaries are in Shanghai they will always stay in Shanghai. Permanence does not mean permanent location of the missions in the same place. Permanence does not mean the same types of work. It does not mean that if a missionary starts a certain sort of work he will continue that sort of work. It does not mean the same number of missionaries;—to have 8,000 missionaries now and to keep up the same number many years hence. Permanence does not mean these things in our minds.

Positively, it does mean this: Even if the Church of Christ in China gets to be as strong as the Church of Christ in western lands or even stronger, I still believe that there is a permanent need of missionaries from the West to come over to China to assist us. Vice versa is also true.

That is my idea of the meaning of the word permanent, negatively and positively.

Francis Wei: To clarify the meaning we could substitute "foreign Christian workers" for missionaries.

J. T. Proctor: Referring to Dr. Rawlinson's criticism as to whether or not we should maintain the present missionary forces, I stated in a recent committee meeting that I have been working several years to reduce the present missionary staff. We cannot reduce the foreign staff, however, unless we can very materially increase the Chinese staff. I do not think we can assume that in every single mission, in every district of China, we need to maintain exactly the present staff. I would suggest this approach: "ask the boards to maintain such missionary forces as are desired and needed by the Church". In a given place the Church may want to increase the number of missionaries twenty or thirty per cent, and in another place it may want to decrease that much. We can say to the boards at home, "You need not think we do not need missionaries, we do", and in our findings we can include this phrase, "as desired and needed by the Chinese Church". We can then leave out the word, "permanent."

E. W. Burt: "Permanent" seems rather contrary to all we have been saying relating to the indigenous church. I appreciate the spirit of the chairman. Permanent means everlasting. I do not think any one of us means that. The missionaries are all trying to make themselves unnecessary in China. We come here to lay foundations and that is all. We leave the Chinese Church to work out its own life. They must increase. We must decrease. We have to decrease not only in China but in every mission field. There is an instance in our own society. Years ago we had a strong mission in Jamaica. We have now forty or fifty thousand native Christians and only one foreigner there who trains the pastors. All their work is carried on by the men of Jamaica. In the same way when the Chinese Church can carry on its own work we hope to give up our place. A document of this kind may be broadcasted to the world and when we say "missionaries have a permanent place in the Chinese Church" it is quite contradictory to what we said on the topic of the indigenous church. The Chinese Church and Christian institutions must more and more be directed by Chinese. We cannot, it seems to me, with any consistency, say missionaries still have a permanent place. "A large place for a long time to come" but not "permanent." That is too strong. I do not think it would be fair to what I myself and all my colleagues have stood for to talk about a "permanent" place. The next paragraph is also contradictory to what we have been saying regarding the indigenous church—that the boards should be asked to maintain their present missionary forces. It contradicts all the effort to put things on the Chinese Church.

F. Rawlinson: I should like to make a definite proposition if I might. I suggest that this paragraph under B. be changed to read as follows:—"This conference holds that Christian workers from the West will always have an important place in the Chinese Church" and omit the second sentence.

C. S. Miao: "Useful place."

D. E. Hoste: "Necessary place."

T. Y. Chang: I do not imagine the churches and missionary societies at home would care to everlastingly send missionaries to China. What is the use of arguing over the word permanent when we are aware that sooner or later they will withdraw. We can say, "This conference holds that the missionaries still have a place in China." When the time comes to withdraw there is no need to say they should not.

John R. Mott: I am finding a great deal of confusion on this very point in the minds of people all over this world who ought to know. Is there a demand in China for an increasing number of missionaries or for a diminishing number? And secondly, of what kind? Now those statistics that were mentioned yesterday—they solemnized me. Whether Dr. Rawlinson supplement his statement from one source or from another source it proves quite conclusively the large acquisition in the number of foreign missionaries in the last few years, that is, since the year 1922. It seems to me that at the right time—probably this is the time—there should be given some unmistakable counsel to the countries that are caring to serve, caring to cooperate. Information is needed as to the scale of increase or decrease of missionaries, the types of work for which they are wanted, with quite precise statements as to the number needed in different geographical areas, the qualifications they should possess, and the work they are to do, because unmistakably you are in the midst of a great change here and there is need of guidance. It seems to be nothing short of wrong strategy of the Kingdom to have numbers inordinately increased here unless they are of the kind that is imperatively needed. This may not be the place to thrash it out, but I would commit it to the right body and probably the N. C. C. will do it at some subsequent time.

C. G. Sparham: These are the suggestions for the first paragraph under B: "This conference holds that missionaries still have a large place in the Chinese Church." "Ask the boards to maintain Christian forces as desired and needed by the Chinese Church." "This conference holds that Christian workers from the West will always have an important place in the Chinese Church."

A. Weir: This phrase of Dr. Proctor—"desired and needed by the Chinese Church,"—if we could think of the Chinese Church as truly united, as one Church, one in form, or even a closely federated church, is one to which I could thoroughly adhere. But if actually a practical problem comes up, in many places we must look to the local representatives of the Chinese Church. The local church, associated let us say, with the mission, is a very young church. If we think of many of the places all over the country, to which Mr. Hoste has referred time and again, where the churches are young and have very few educated leaders with wide vision, the practical problem is, Is this young church, weak, with comparatively little knowledge and comparatively limited vision, is this church to have the final and determining voice as to the number of missionaries needed and as to the kind of missionaries needed? Is that the final and determining factor? Will that be taken into account by the sending church? Would they think that is the best way of determining the task that they have received from Christ, of doing their part in the Christianization of the world—to make the very young and small church, which is not representative of the Chinese Church, the body that will have the final determining of the number and character of missionaries? In some places that is a very practical problem. Perhaps we could do more if we can give more influence and guiding authority to the N. C. C. or some body that will to a large extent represent the whole Chinese Church, as far as the unity of spirit is concerned. This problem does not press out I think that point ought to be carefully borne in mind.

C. G. Sparham: I am bringing the various suggestions together. "This conference holds that missionaries will have a large place in the Chinese Church, and asks the boards to continue to maintain such missionary forces as are desired by the Chinese Church." We should assume that approach to the Boards would be made by the higher councils or other higher authorities of the Church through the N. C. C.

F. Rawlinson: I want to ask whether the committee could make the suggestion to the N. C. C.

E. R. Hughes: It seems to me that here we come to an entirely new situation. Formerly the missionaries have made appeals in America and other countries, with this power behind them—speaking to their own church people and appealing to one's loyalty to back their work. The centre of gravity is shifted. The Chinese Church is coming in direct contact with the Church in the West. There is a very different appeal there. I think myself that mission secretaries and home secretaries are beginning to feel it a rather difficult position. They have got very heavy vested interests to uphold. The question is whether we can catch loyalty to the Church with this new appeal. Dr. Rawlinson was right on the subject. We need to give it very careful thinking and attention.

Another point comes up in this connection,—rival claims of many Christians. Who is to decide? What right has any church to say to another church: Now you must back me. My special work requires backing. Christians do not fight against each other with rival interests, contending interests. They should get together, find out which is more important and then come to common ground. There need to be no war over the decision.

F. S. Brockman: There is one aspect of the question that has not been brought out that to my mind emphasizes the remarks of Dr. Rawlinson, and that is, that we are now at the place where we must choose between claims here in the Chinese field. If help is to continue to come from abroad, is it to continue to be the sending out of missionaries just as it has been, or in the same proportion that it has been? In the matter of literature, some one made the remark that we must spend the same amount of money on literature as we do on education. Now, you cannot say, "You are going to send as many missionaries and at the same time spend as much money on literature also." In other words, if there is a new era, a new emphasis and a new approach are necessary to a great many problems. We cannot say with reference to everything that we are going to make the same demand as we did before. Therefore I think the time is ripe for a very frank and careful study and a statement that is accurate.

L. H. Roots: It seems to me the change proposed by Mr. Sparham that the missionary force be sustained in accordance with the requests of the several churches, would be better than to refer the matter to the N. C. C. That is to say, the N. C. C. is hardly the body to go into the matter of missionaries required in each of the missions. That is a matter for each of the missions to take up itself.

Sten Bugge: One point more ought to be mentioned and one which it is very desirable that the N. C. C. take into consideration. Namely, that there is a comparatively large number of insurgent churches that do not come under the regular Churches that have a regular established connection. This kind of mission work we have in Europe. For instance, the Methodist Church in America supports missions to Norway. That has taken place and is still going to take place in China. There will probably still be a large number of "free missions" that refuse to be bound by any agreements entered into by the "regulars." They will insist on sending missionaries on their own basis.

E. C. Lobenstine: While I am in thorough sympathy with the third paragraph, I wonder whether the same object would be secured by changing the sentence "We urge that in every project of development, including the erection of buildings, the possibility of future maintenance by the Chinese Church be a determining factor," so as to read: "We urge that in every project of development, including the erection of buildings, careful consideration be given to the possibility of future maintenance by the Chinese Church."

J. T. Proctor: The second paragraph under III, "We would urge the early organization of property holding bodies which in due time and order may take

over properties now owned by Mission Boards." That question has come up simultaneously in many bodies. An organization like my own has a committee already working on it. This committee representing church and mission, in discussing it, felt that they needed the help of study by a larger group. It is useless to pursue this question denominationally. We have no desire to work out the problem without assistance from others as we have felt distinctly the need of guidance. None of us have gotten far enough along in our study to feel prepared to answer the question.

I would suggest this re-wording: "With a view to assisting churches and missions in facing the problem of creating property holding bodies which in due time and order may take over properties now owned by Mission Boards, we recommend that the National Christian Council provide for an early survey of conditions of holding property by Chinese bodies for the various forms of Christian activities." That calls for a survey made by one body and made available for each of the units and they can take advantage of it or not. We ought to have that general survey, and ought to make available for all the units the results of that survey. I suggest this change in the approach to this question.

Chen Wei Ping: I just want to suggest one word about Dr. Proctor's statement. Instead of "Chinese bodies" say "Chinese Church." The Chinese Church includes also Americans and Britishers.

R. A. Ward: All of us can testify to the way in which in recent years we have been moving, somewhat slowly yet hopefully, out of our individualism and isolation in missionary activity. I suggest another emphasis to go with what Dr. Proctor has just said with reference to the problems of administration. An important step in the creating of responsibility in China is the establishment of general agencies which will correlate the activities of various Christian groups, and whose members will receive experience in handling the widest ranges of responsibility. Part of the process "devolving responsibility" from "sending" countries is the preparation of agencies and people to whom and to which to devolve. We should add a word along this line. It will put a little extra support behind the process which is helping not only to get us further from the period of individualism but also to get us to the place where collectively the Church in China can actually receive larger responsibilities.

In the matter of property I would put a little more positively what was implied negatively in the suggestion this morning, namely that we wish to make clear that the total physical equipment of the Christian enterprise in China is still far from adequate for the compelling undertaking before it. Some projects doubtless have all the equipment needed for some time to come. The development of other projects may have been arrested temporarily by recent political events. We regard it highly important that there be no misunderstanding of the localized and temporary character of these facts.

R. J. McMullen: The question as to what kind of body should be formed to hold property is one that demands a very careful study. What has been found practicable in China or in other countries? Is this not an opportunity for the N.C.C. to render a real service by the making of a complete survey of these bodies already established and offering suggestions for the guidance of our churches and missions, whom all of us feel must soon set up such property holding bodies.

J. T. Proctor: I think we certainly need them.

Sten Bugge: In the Lutheran Church in Central Hunan we have just the same question. When we discussed it with our Chinese brethren we were absolutely at a loss as to what was the right thing to do. Some kind of survey would be of great help not only to the Baptist Church.

A. Weir: I strongly protest that same idea. We do want a survey as to the possible kinds of transfer and the best way this question can be taken up. And further, not only property taken over from the mission board but property

of the Chinese Church, and in what form should it be held—by a local board or by a wider body.

E. C. Lobenstine: We had among our topics yesterday, you will remember, a question we had no time to discuss, namely, one concerning the bringing of leaders of Christian thought and life to China.

The N. C. C. has had many requests in recent years to aid in bringing such leaders of thought to China. The old C. C. C. had similar requests also, but for various reasons neither the former body nor the present one have thus far felt free to act in this matter. It seems to me we ought to bring to Dr. Mott's attention in this conference the fact that there is an extremely needy field and one offering opportunities of large usefulness, which is not being entered at the present time, through our failure to agree upon any positive plans by which Chinese Christian leaders, the leaders of non-Christian thought in China and the students in our institutions shall have the benefits of hearing leaders of Christian thought from other lands who are in a position to help them in solving some of the intellectual and spiritual problems facing them at the present time.

My hope is that we shall not allow this conference to adjourn without facing this problem and without urging upon Dr. Mott, and through him upon board secretaries abroad, the need of some plan, both in Europe and America, by which funds will be made available and speakers secured to meet a great and urgent need in China today.

I have acted for about ten years as secretary of the Kuling Convention Committee, trying year by year to bring to China speakers to address that and similar missionary conventions meeting during the summer. We have found it extremely difficult to make plans sufficiently long in advance, both because of lack of funds and because of having no responsible body in China or abroad to act for the different groups who desire the help of such speakers. Ought we not to take a few minutes to give consideration to this question 4, and to reach some decision as to how this whole question can be dealt with in a more satisfactory way.

F. Rawlinson: I should like to emphasize the other side of this important recommendation. That is, that in addition to bringing spiritual leaders from the West to China, that we extend very considerably the practice of taking spiritual leaders from China to the West. I was, while on furlough, deeply impressed by the influence of certain Oriental Christians from China and other lands on Western people. I was also very deeply depressed by the vast amount of misunderstanding of Oriental people existing in the West. I conceived the notion that the time has come which calls for a new evangelism and in addition to occasionally getting an individual leader from the Orient to the West we might arrange for a team from the various countries to tour our countries. A team of that kind might probably bring about a spiritual revival of great significance and also deepen understanding between the East and West. I hope Dr. Mott will put this into his program as well as the other.

C. G. Sparham: As to whether the N. C. C. is the organization through which this work should be handled is an open question. There has been a certain feeling that the N. C. C. is so bound to an absolutely neutral position in regard to theological questions that if any speaker were brought who expressed definite opinions in one way or another, it would land the N. C. C. in difficulties. It seems to me there should be some way to handle this question. In India the N. C. C. invites the speakers to come to India. So it may be helpful if expression could be given as to the desirability of the N. C. C. in China exercising a similar function.

J. D. MacRae: While at home during my last furlough I discovered that the men who made the greatest impression in Canada were those who went from this side of the Pacific, one representative from India, another from West China, Mr. T. Z. Koo and Dr. C. Y. Cheng. These men have awakened an intelligent interest

in the cause of Missions in India and China such as we missionaries have failed to create. With reference to the N. C. C. as the body which should take action, in this articular case I think it should do so. In connection with the work of a University we have great difficulty in getting our hands on men of the type mentioned as suitable to be invited to China as speakers. Occasionally such men do come to China, but there is no one body with which we can deal so as to make sure of an opportunity to invite and use them in our institutions. When they come we are not always made aware of the fact and so are unable to arrange for visits beforehand. As a matter of actual practice it would be of great value for an institution like ours to have some such body as the N. C. C. ready to act in this capacity.

R. A. Ward: To this suggestion that the National Christian Council be made the clearing house for this very important matter of which we have been speaking—I venture a further suggestion to the findings committee in reference to mission administration. We might well renew the invitations and emphases which we have made in other years, namely, that missionary administrators at this time should again come and enter more intimately into our problems. It is not discourtesy to say that there is a tendency to revert to type, a tendency to backslide in this matter on the part of home base people. I wish that the findings might include some such statement as this:—

“We appreciate that closer interpretation of conditions in China, made possible by the visits of Mission board administrators who take occasion to enter into a more intimate understanding of conditions here, and we urge renewed visits at the beginning of this new period.”

THE CHRISTIAN CHURCH AND CHINA'S TREATIES WITH FOREIGN NATIONS

R. Y. Lo:

It can hardly be denied that China is passing through a critical situation and that her people are struggling for emancipation from treaty restriction placed upon her freedom of action. For it is of no use to brand any nationalistic movement in China "red" or to say that it is anti-foreign. We must get at the bottom of the facts and dismiss it there. What is the cause of all this ferment in China today? No observer who is not partial-minded will deny that under the surface of the present situation is involved the whole question of the superior status of the aliens and missionaries in China. The grant of this status was provided in the so-called unequal treaties imposed upon China at the point of the bayonet. Despite the fact of internal disturbance the people today are unanimous in their opposition to its continuance. The students are not alone in demanding the unconditional abrogation of the unequal treaties. The merchants and laborers are voicing the same sentiment. Besides, the Kuomintang, or people's party, the most influential, if not the only functioning political party in China, made this a plank in their party platform.

Inasmuch as Christianity in China forms a part of the treaties and inasmuch as Christian Missionaries and Christian Chinese do enjoy special privileges secured through the treaties, it is quite proper for us to approach the question from the Christian point of view and face it fairly and squarely, however painful and humiliating it may be. The question is a practical one, affecting both our own relation to the Government of China and the work we represent.

The Treaty of Nanking in 1842, which granted to aliens in China a superior status, marks the beginning of her defeat and humiliation at the hands of foreign powers. Each successive treaty between China and other nations indicates nothing but an advance in the policy of encroachment upon China's sovereign power and administrative independence and therefore is regarded as a thorn in the eyes of the Chinese people. If our eyes are open to the signs of the times both in and outside of China, and if we are to follow the weight of considerable opinion expressed by missionaries in America and Europe and conferences in China on this question of China's treaties with foreign powers, so vital not alone to China but to aliens as well, it may be well to see how matters stand at the moment.

The treaty stipulation which granted superior status and special privileges to aliens and missionaries in China and which is much given to abuse, is the clause on extraterritoriality. But there also exists in the treaties in addition to the extraterritoriality clause, a "most favored nation" clause entitling the government of any one of the treaty powers to claim for its own nationals any privilege granted to the nationals of other treaty powers, though not specifically mentioned in its own treaties.

What is extraterritoriality? It has been defined as "the national sovereignty of law being transferred bodily into a foreign soil and made applicable to citizens or subjects of its own nationality dwelling there." Practically speaking, it gives rise in China to an imperium in imperio. By it the alien in China is not subject to *lex loci*. Both himself and his property are exempt from Chinese jurisdiction. If he commits a crime or a tort he is tried in the consular court according to criminal or civil code of his own state. In short the alien in China is amenable only to the officials of his own government, although the responsibility of giving necessary protection to the person and property of the alien still remains an obligation on the part of the Chinese government. In other words, the position of the alien who enjoys this extraterritorial right is a highly privileged one such as does not exist in other lands,—so much so that the privileged alien has not infrequently assumed a domineering attitude and disregarded the inherent rights of Chinese as Chinese. The existence of this extraterritorial stipulation has the effect of leading the people on the one hand to despise their own government and dislike the alien who enjoys special privileges and refuses to deal with the Chinese in their own land on an equal footing.

The first official attempt made to abolish the system of extraterritoriality in China was recorded on September 5th, 1902, when a clause was inserted in the treaty between China and Great Britain to the effect that "China having expressed a strong desire to reform her judicial system and to bring it into accord with that of Western nations, Great Britain agrees to give every assistance to such reform and she will also be prepared to relinquish her extraterritorial rights when she is satisfied that the state of Chinese laws and the arrangement for their administration and other considerations warrant her in so doing." Then at the Paris Peace Conference in 1919 and again at Washington in 1921-22, and still more recently after May 30th, 1925, China has repeatedly asked for the revision of the unilateral treaties. The reasons for opposing the continuance of the extraterritorial system in China were brought out at the Washington Conference by the chief of the Chinese delegation, which are as follows:

- 1.—In the first place it is a derogation of China's sovereignty and is regarded by the Chinese people as a national humiliation.

- 2.—There is a multiplicity of courts in one and the same locality, and the interrelation of such courts has given rise to a legal situation perplexing to both the trained lawyer and to the layman.

- 3.—Disadvantages arise from the uncertainty of the law. The general rule is that the law to be applied in a given case is the law of the defendant's nationality, and so, in a commercial transaction between say X and Y of different nationalities, the rights and liabilities of the parties vary according as to whether X sued Y first or Y sued X first.

- 4.—When causes of action, civil or criminal, arise in which foreigners are defendants, it is necessary for adjudication that they should be carried to the nearest Consular court, which might be many miles away; and so it often happens that it is practically impossible to obtain the attendance of necessary witnesses, or to produce other necessary evidence.

5.—Finally, it is a further disadvantage to the Chinese that foreigners in China, under cover of extraterritoriality, claim immunity from local taxes and excises which the Chinese themselves are required to pay.

Foreign opinion in China, however, is not at all agreed on this subject, though all agree that something definite must be done about it. Some maintain that the process of abolition should be progressive while others insist that it should be immediate. In studying the question we can do no better than to give a summary of the pros and cons that are found in the opinions expressed thus far. Those in favor of progressive abolition say that the time has not come for unconditional abrogation of extraterritoriality and they insist that China must put her house in order first. Those that are on the side of immediate abolition argue that "the present situation is intolerable, that by insisting upon the establishment of orderly conditions as a consideration for treaty revision the powers have accomplished nothing and the whole situation has degenerated into a hopeless deadlock which has made normal trade next to impossible. Moreover, Germans and Russians and other European nationals have already relinquished their extraterritorial rights and they have not yet experienced any inconvenience. On the other hand their trade has been benefited extensively by the goodwill of the people." They further argue that the people of the treaty powers "are interested primarily in their good relations with the Chinese people rather than in any particular government or faction which may control or disturb Chinese affairs at any particular time."

So far as the opinion of the Christian Church is concerned a large part of the December issue of the N.C.C. Bulletin is occupied with reports of the Mission Boards, Conferences, resolutions and opinions of individual Board Secretaries, and you are therefore invited to read them. This is what the Federal Council of the Churches of Christ in America has to say:

"The system of extraterritorial jurisdiction, under which foreigners in China are not subject to Chinese laws and courts but amenable only to courts established by their respective nations, requires thorough reconsideration in a day when it has been given up in all other nations and when China has made a hopeful beginning in the development of a modern judicial system. In any case, the best assurance is the goodwill and the friendship of the Chinese people, an asset which would be richly increased by a new policy of friendly dealing with China by the other nations. . . . The Federal Council of the Churches of Christ in America, therefore urges all Christian people to join in creating a public opinion which will stand unequivocally for the abolition of extraterritoriality, will favor the restoration of tariff autonomy to China, and will invite the Chinese government and people to cooperate in working out as promptly as possible practicable programs for securing these and other needed changes."

Particularly interesting is the statement made by Dr. R. E. Diffendorfer, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church at the Baltimore Conference, which reads as follows:

"Having considered all that is involved, I am ready to state that I shall be ready to recommend to my Board at its next annual meeting

that the U. S. government take the lead in the abolition of extra-territoriality, and then ask that notice be given our missionaries that those of them who cannot live among the people under these conditions it would be better for them to return to America."

Though differing in slight degree as to unconditional surrender of extraterritorial rights and privileges, the Mission Boards and Board Secretaries generally speaking are agreed in favor of abolition as early as possible and call attention to the anachronism of the present situation. Individual missionary opinion in China, however, seems to be much divided. Of all letters received by the N. C. C. we are told that a considerable proportion of these are in favor of prompt action on the part of missionary organizations looking to the surrender by them of all special privileges enjoyed under the treaties. They feel that the time has passed when protection granted under the treaties is any longer an advantage. They regard it rather as a decided hindrance. According to the N.C.C. record there are others, however, who believe that action by the mission societies or by missionary associations is unwise. Their opposition is based on a number of different grounds.

Says one, "If the Chinese law courts are capable of justice then I agree it (the giving up of extraterritoriality) would be required by the demands of justice, but they are not."

Another writes: "Business enterprises would suffer by abolition and we are dependent upon business men for a very large part of the means by which our work is carried on. Our schools and hospitals would be affected. I am glad we are not subject to Chinese courts under old laws."

Another, speaking of the action of the Standing Committee of the Conference of British Missionary Societies, said, "I think it is a regrettable thing that the missionary societies should attempt to interfere in the present negotiations between the powers and China. I consider that the policy indicated by these resolutions will jeopardize the interests and safety of all foreigners in China."

A letter from Shantung reads: "If extraterritoriality is abolished and we are compelled to pay taxes in accordance with the value of our property we should have no money with which to continue our work. This estimate on the amount of taxes was made on the basis of taxation levied by the present tuchun of Shantung."

We are not here to deal with the wrongs or outrages which the Chinese have suffered at the hands of the aliens, but suffice it to say that the stipulation of extraterritoriality did not create better relationship between Chinese and foreign nations. One often wonders what would be the effect on Americans or English if Japan were to govern her nationals in California or London through her own agencies in these respective countries, paying no attention whatsoever to English or American laws and treating them with contempt. That such a system should give rise in China to discomfort and ill-feeling is only natural and in the face of a nation-wide campaign for the removal of this anomalous situation it seems that nothing can be gained by flat refusal to discuss it or to discuss it on the basis of our feelings. We must go at the question with a warm heart but with a cool head.

By reason of its inclusion in the treaties made between China and Western nations, let me here introduce the question of what is

called the "toleration clause." Under the clause, Christians (Protestant and Catholic) coming from Western lands are given liberty in the matter of erecting places of worship throughout the length and breadth of China and are given protection to peacefully preach and practise the principles of Jesus Christ. For missionary purposes an alien is allowed to travel and reside anywhere in China thereby enjoying an additional privilege entirely separate and distinct from the privileges of extraterritorial jurisdiction. In the same clause Chinese converts to Christianity are also granted a degree of foreign protection to accept and practise the Christian religion. This clause has a very important bearing on our subject and has prejudiced the cause of Christianity in the eyes of the Chinese government and the people at large.

The rights granted to Christian aliens and Chinese converts in the treaties are as follows:

I. Special privileges granted to missionaries in addition to extraterritorial rights as shared in common with other aliens.

- (1) To propagate Christianity without molestation.
- (2) The right of mission societies to acquire land in the interior and erect buildings.
- (3) Effective protection to missionaries who go into the interior.

II. Those affecting Chinese Christians.

- (1) To be free from persecution as Christians.
- (2) To have liberty of conscience.
- (3) Exemption from payment of taxes or levies for the support of religious customs and practices contrary to their faith.

I shall not here attempt to load you with the origin and history of the toleration clause, but I do want to quote a paragraph from Dr. W. A. P. Martin's "Cycle of Cathay." Dr. Martin was at the time of the conclusion of this treaty interpreter to the U. S. Minister, Mr. Reid. In giving an independent account of what happened on that occasion, Dr. Martin writes:

"Of all the articles, 30 in number, that which relates to religious toleration was the most difficult to agree upon. When first proposed it appeared likely to pass unchallenged, but suspicion of what might be entering the "inner land" under the name of religion has led the Chinese commissioners to subject it to a severe scrutiny. They feel that it may be made the pretext for political interference. . . . That the commissioners eventually accepted the principle of toleration was a matter of surprise as their experience with a fanatical horde of semi-Christian insurgents was not adapted to allay apprehension. The explanation, however, is not far to seek. They feared that if they should reject our demands on them the foreign powers might still turn to the rebels who were in great force in the central provinces."

It can be added, however, that had it not been for the particular condition under which the Imperial commissioners were laboring the four articles of toleration might never have been signed by them; and when we are told that this clause has been taken advantage of by foreign powers for the furtherance of schemes of territorial aggrandisement, we certainly have no reason to complain that the Anti-Christian Movement should attack us as the vanguard of Western imperialism.

The Christian sentiment regarding the wisdom or unwisdom of this toleration clause has been a matter of debate. Those who uphold

the principles of the toleration clause argue that this clause has made possible the laying of a nation-wide Christian foundation work in China and that it has done much to secure religious liberty, that while Christianity is a spiritual institution and does not rely on temporal power, yet St. Paul on several occasions availed himself of his Roman citizenship when exposed to persecution. They assert that "the present abolition of the toleration clause would inflict a wrong on those who now enjoy its benefits and that the retention of it means the retention of the best lever there is at present working to raise the Chinese people to a higher level."

Those who stand on the side of opposition, however, argue that the toleration clause should never have been a part of the treaties. Its inclusion in the treaties makes Christianity a foreign religion in the eyes of the Chinese, depending on the force of foreign protection. It has introduced all sorts of abuses in the Christian development in China and has done much injury to the ultimate cause of the Christian religion. It was forced upon China thereby depriving her of national religious autonomy. It places the Christian Chinese on a privileged status, thus creating a sharp distinction in the terms used to describe Christians and other Chinese citizens. In reply to the case of St. Paul as quoted above these opponents say that St. Paul's Roman citizenship as a rule did not secure for him immunity from violence and injustice and as he puts it, "I suffer all things lest I hinder the Gospel." It is pointed out by these opponents that whether the protection offered by this clause can actually protect and whether making every Christian look for protection against annoyance will ever tend to build up a strong or vigorous Christian community in China is an open question. In spite of the toleration clause and because of such, it is further pointed out that the Anti-Christian movement is still rampant. Another argument which bears considerable weight is that this clause has become obsolete inasmuch as religious liberty is incorporated in the articles of the provisional constitution of the Chinese Republic. Whatever may have been the justification in the past, such toleration clause is no longer needed at present.

Now in view of the fact that both aliens and Christians are here to stay and that their welfare and prosperity are closely interwoven, it may be well to see the Chinese psychology about extraterritoriality and toleration clauses as skillfully worded by a foreign writer recently:

"We did not invite you to come to our country. You foreigners crossed the seas and forced yourselves and your trade upon us, and to the trade we sanctioned you added opium, which brought war. You were warriors, we were not, you won the battle, and dictated a treaty which gave you Hongkong and opened several of our ports. . . .

"Whenever there have been mistakes made by our people, you have demanded reparations and heavy indemnities. . . . Your missionaries came to us unasked, and though they teach good lessons and heal our sick, trouble everywhere follows them. . . . Foreigners are everywhere extraterritorialized, but instead of a grateful return for this invaluable concession, appear to act as if there were no laws in China. . . . You have compelled us to allow you to enter our port to port trade on the coast, and demand the opening of our inland waterways as well for your steamers. . . . Where else are aliens given extraterritoriality—where else are aliens treated with such magnanimity which is received with such ingratitude?"

A consideration of the foregoing and other points as presented in this paper reveals to us the temper of the present day Chinese. They are impatient and would emulate the example of young Turkey if their equitable demands are not granted in the nearest future. The unequal treaties were imposed upon China by force. Shall she remove them also by force? God forbid—let us hope not. It is therefore high time that some adjustment be made to the satisfaction of all. At present the system of extraterritoriality exists in no other land and it is a decadent institution in the law of international relations. Sooner or later these changes are to take place and for this reason it is of great importance that both missionary and Christian Chinese who are involved in the treaties should give the subject serious study. And in view of the extraterritoriality commission which was scheduled to meet on December 18th, 1925, but now postponed on account of disturbed conditions, and the vital bearing of such readjustment as may be decided at the conference by the commission affecting the future status of Christians in China, there can be no doubt of the importance of the issues involved. We are not here to study the problem for a political purpose but to study the problem because our persons, property and work are affected. It seems that we can do no better than approach the question from both practical and theoretical standpoints. Practically speaking, does the protection accorded to the missionaries and Christian Chinese by the treaties actually protect, and how does it compare with the spontaneous protection through the goodwill of the people? Do these special rights accorded to Christian Chinese tend to hasten the Kingdom of God in China or rather delay it? Can true and effective toleration be attained through foreign treaties or must it be done through the goodwill of the people? In view of the change of conditions, is the toleration clause as useful as it was once before? Or can it be adequately replaced by the liberty of conscience in the provisional constitution of the Chinese Republic?

Theoretically speaking, is the Christian message dependent on the support of temporal power or must we give God a free hand to work in the hearts of the people? Should we as Christian men and women enjoy special rights and privileges and refuse to share difficulties in common with the non-Christians, or must we suffer for what we believe so as to impress others with the thought of the importance of the truth?

These and other questions, in the event of the abolition of the toleration clause, should receive our careful attention and detailed consideration. The present situation demands it and appraisal of our work calls for it. God's Kingdom is at stake. Will you measure up to the occasion?

Discussion

Miss Jane Ward: It is true and reasonable that we, who are foreigners should be, and are profoundly concerned about the problems under this topic. We shall, and should, in these matters accept our responsibility, and as far as may be express ourselves clearly regarding them.

But with so representative a group as the one gathered here today, I suggest that we shall get the greatest benefit from the time before us if we ask the Chinese delegates to help us at the beginning of the discussion. Those who have lived and worked in the interior can bring a specially valuable contribution at this point. They will serve us greatly if, following the lucid and helpful presentation Dr. Lo has already brought, they will bring to us, as a background to our further discussion.

any additional knowledge of the situations which in their different fields of work these special treaty rights have created and if they will also bring frankly before us any suggestions regarding principles or courses of action which they see as possibly helpful.

We recognize that responsibility for right thinking and acting in these matters lies heavily upon us who are guests in China and during the discussion we too will, of course, express ourselves regarding our difficulties and opinions. But since ultimately the brunt of the difficulties created by these treaties is falling upon Chinese men and women, we shall profit, I am sure we all agree, if the Chinese delegates will speak first, and very plainly, and so help us to understand as fully as possible the full implications of these problems in relation to the future of Christian work in China.

L. H. Root: The reason why I for one should like to hear specially from the Chinese members of the conference is because it has been said a number of times by supporters of missions in China that they want to know what the Chinese Christians think as to what will happen if the toleration clauses are abolished. That is to say, we as foreigners ought not to take action which might jeopardize them without consulting them first.

O. R. Wold: May I ask the speakers to state where they come from?

Sten Bugge: There is a large body of Chinese Christians who live away from the places where you are. May I add another word. That cannot help giving a certain tone to the discussion. I say that advisedly to my Chinese brethren because the abolition which must come will not affect you, but will affect the large body of country Christians living in Honan, Hunan and Shansi and all those places and if you feel you rightly represent them then it is a very great help to have expression.

D. Z. T. Yui: If Mr. Bugge's question amounts to this, namely, that Chinese Christians who live in the interior of the country do depend on the so-called extraterritorial rights for protection, we see more reason than before why extraterritoriality should be abolished. We do not need to debate on this point. Let us come back to the first and third questions.

T. F. Chung: I live in a treaty port. There is a denomination in China called the Independent Church of China. This independent church is very influential in several cities. It enjoys no treaty protection. It has no foreign missionaries or foreign flags. The church's influence is very great, so great in some respects in some places that the church is criticized for exercising undue influence over the non-Christian officials. Now this seems to indicate that when needed the Chinese people are capable of taking care of themselves.

We talk about an indigenous church. How can that be indigenous when it lives under a foreign flag? Some may say that I can afford to be generous as I do not live in the interior and do not suffer. I ask this one question. Will the Church be better off in China independently or not? My contention is that it will be much better off if it were left alone. It is true that certain small cities in the interior might suffer but they will suffer only as the result of many years' leaning on foreign protection. It is time that we dragged them away from this protection and gave them a chance to stand on their own feet. It is time we did that. This leaning on something tends to demoralize a person and if we ever expect the Chinese Church to stand on its own feet and look after its own affairs—to be indigenous—it is time we make the experiment. It may be a risk in some respects, but in the long run persecution has never done any harm to the Church itself.

F. Rowlison: With regard to the question whether we live in treaty ports or not there is the question of "protection" against bandits. I understand on very good authority that in Nanking highway robbery is much less prevalent than in Shanghai where we are "protected." These are pertinent questions. There are three instances, known to some of you but not to all, where Chinese have expressed

themselves. A group of Christians in Mukden, another in Kiangsi, and five thousand Baptists in and around Swatow expressed themselves in similar words, that the time had come for them to cease depending on foreign "protection" and to take their chances on the assurance that religious toleration was not granted in the Chinese constitution. I simply add that from the Chinese viewpoint, I am sure that many Christians live in places where they are not only away from treaty "protection" but away from lots of trouble we had this year.

W. Schwarm: Canton. As we look into the history of the extraterritorial rights we quite clearly perceive that extraterritoriality arose out of a difference between the Chinese viewpoint of law and the Western viewpoint. But since those treaties were concluded China has to a great degree revised her laws so as to comply with Western laws. The Church has surely had some benefits from extraterritoriality and the toleration clauses and in one way it seems to me as we missionaries are only a small group among our countrymen residing in China it does not behoove us so much to meddle in a question which is of a purely political nature.

The difficulty arises that we are on the one side subjects of the Kingdom of Heaven and on the other side also subjects of an earthly state. But the laws of earthly kingdoms do not agree with those of the unseen Kingdom of Heaven. As we all agree that those treaties are unjust we as a Christian body are expected to state clearly our opinion on this so vital a question, especially since the Chinese Christians at this time of national rising are expecting us missionaries to come out and plead for the repealing of those unjust articles.

It is generally known that the Chinese were disappointed at the conclusion of the Treaty of Versailles. They expected much and won nothing. After the War only Germany—somewhat under pressure—repealed the unjust treaties and made up a new treaty with China which was wholly based on equal rights of both nations. Later Russia followed in line and also repealed the former treaties. China is now expecting that the other European nations will also follow the example of these two nations.

All three German Missions in Kwangtung have nothing to complain of under the new treaty conditions. We are treated as politely as before by the Chinese, sometimes even with more consideration than in olden days. During the recent troubles which arose after May 30th we could safely and unmolested travel throughout the country and do our evangelistic work unhindered. I have heard no German missionaries in Kwangtung complain under the new state of things and we are quite glad that the former unequal treaties were repealed by the German government.

Li Tien Lu: Whenever a question comes up we should not merely look at the advantages and disadvantages involved in taking action. As to this question of whether or not we think it advisable to abolish extraterritorial rights, the matter can be judged by putting it to the criterion of its being right or wrong. If it is wrong, then it should be abolished no matter what it costs. If it is right then it should stand. Not simply because I am Chinese I should want to say such rights should be abolished. Neither would foreigners who are now enjoying such privileges say that they should be maintained even if these rights are unjustified.

But for a body like that which is gathered here, a Christian body, there is a further criterion by which to judge the question, that is, what is the will of God in this matter, as we feel it, as we apprehend it?

Another point is that I cannot help but feel there is a good deal of confusion in the thinking of two things in this extraterritoriality question. One is consular jurisdiction as has been pointed out by Dr. Lo, the other is the toleration clauses. As far as consular jurisdiction is concerned I think, politically, if the other powers mean to respect the sovereignty of China, there is no longer any necessity for its existence.

But what about the toleration clauses? Turn over to the three quoted clauses. What are they more than any ordinary citizen should enjoy in any country. Is

there anything that gives a Christian citizen in China an advantage over the other citizens? Freedom of conscience, the protection of life and property—I do not see anything extraordinary in these stipulations. But as far as the toleration clauses are concerned, I think those clauses simply stated at that time when persecutions were rampant the right procedure of the non-Christian people in their dealings with the Christian people. I do not see what is exactly meant by proposing to abolish the toleration clauses, unless you mean to abolish them as a treaty stipulation but maintain them as a principle in the laws of China. It is to be seriously regretted that Chinese citizens ever were made a subject of treaty negotiations with foreign powers. But the Government then, and the people, needed to be convinced that a Chinese on professing the Christian religion did not become alienated from his country, but was still a subject thereof. In proposing the abolition of these clauses, I hope nobody is thinking of admitting the popular contention even of today that members of a Christian Church and students of a Christian school are denationalized. To me any force that induces a people to do right and keeps them from doing wrong is a welcome factor to humanity. Personally I am against any government which does not give to its citizens adequate protection of life and property, and allow them freedom of conscience.

Then there comes the question of Christians being under the protection of foreigners. I think there is another confusion here. The confusion arises from the former unjustifiable practice of some missionaries in shielding their Christians from the process of law. This is an abuse of privileges. It is not contemplated by the clauses of toleration. What we should do, then, is to abolish the abuses of practice.

Miss Phoebe Hoh: Yes, we must first look in to the question with regard to these treaty rights as to whether they are right or not. The followers of Christ should definitely know whether these are to exist or to be abolished. I feel that a united expression of Chinese Christians' opinion should immediately be made known to the public.

Many of our senior workers here, I suppose, are having in mind the various disturbances and bandits and all situations bad and fearful from their own experiences. They may think that unless serious changes be made within China it is absolutely foolish to allow the treaty rights, which have helped them in critical times, to be abolished immediately. But how can we Chinese Christians be expected to help improve the situation while our fellow men, and rightly so, do not accept us—the said Christians—as loyal citizens, since to their minds we are enjoying the friendship of imperialists? That we in political and social circles, have failed to keep company with the people is a fact. An adequate understanding of our nationwide community will certainly make us not only sympathize with their action but with all our hearts join in it, in order to prove that the gospel-teaching is the directly opposite of Western capitalism and imperialism. But if Christians still feel the necessity of having protection by force I certainly doubt their following the steps of Christ who did not allow Himself to accept defence at all.

I was once told of an outstanding Communist with many shortcomings. When I was much disturbed about him I was given to understand that it was no good at all to try to harm him. The farmers around him would always stand by him because their worshipped Communist had given his land to them free.

By this illustration I simply want to show that our protection might still be secured by a better way than such treaty rights.

R. J. McMullen: Section No. 3 of the questionnaire raises the question as to whether or not we should make a statement regarding treaties and rights granted thereunder. Personally, I find it difficult to divest myself of all responsibility in this matter. Being a Christian makes me no less a citizen, and being a citizen does not in any way lessen my obligation to Christ. As a Christian and a citizen, one has a duty to perform in this matter. There have been statements in the "North China Daily News" to the effect that we as missionaries and Chinese Christian leaders should leave this problem to be solved by the diplomats of the various countries

concerned. I have not been able to taken this view of it. To do as suggested would be shirking our responsibility as Christian citizens. It would be placing a large confidence in the ability of our diplomats to do what is right even when it involves loss to the nationals of their countries. History gives us reason to doubt their willingness to do so unless those most interested make clear their desire that such a course be followed. Ours then is not only the right but the obligation to express ourselves. We would be disloyal to Christ as well as to our homelands and to China if we fail to stand firmly against anything that is unjust or un-Christian in these treaties or toleration clauses.

As to the second part of the question, there may be more room for argument. Shall we as a group express our opinion or confine ourselves to making personal statements? Many people believe that the Church being a spiritual body should not deal with subjects such as this. On the other hand this subject has a direct bearing on the Church as such and she should have the privilege of making known her views concerning it. Not being an ecclesiastical gathering, we as a body of Christians should have an even greater right to declare our convictions on this vital issue. Of one thing I am convinced; if we are to make any such statement, it should be a joint statement of Chinese and foreign Christians. In this matter we should stand not as East or West, Chinese or foreigner, but as Christians we should stand together for Christian principle and practice.

Kao Mu Chen: I come from Mukden, from the North of China, the home of robbers, so I know something about them. After the Lincheng trouble which took place a year or two ago, the robbers changed their tactics. Formerly they carried off the rich Chinese in order to obtain ransom money, now they rather aim at missionaries. In this way they get their respective governments to put pressure on the Chinese central government, which in turn has to make the provincial government find the ransom and free the prisoner. You have heard that Dr. Howard of the P. U. M. C. was carried off by robbers who asked large sums of money for his release. This is an example of how the robbers are trying to get a hold of missionaries who are shielded by the Protection Clauses, for that pays them better than capturing private individuals of their own nation.

I do not think that the protection of extraterritoriality or toleration clauses is a wise thing. It simply stimulates the robbers to kidnap those thus protected.

During the recent war between Chang and Kwo, about twenty-five villages were burned down and the people had to run away in very cold weather. About one hundred were frozen to death. This sort of condition simply makes people weep. I read a very interesting article not long ago which traced this war to the Shanghai trouble. You would say, "Mukden war! Shanghai trouble!! But what is the connection between the two?" If there had been no trouble in Shanghai on May 30th there might have been no war, for it was on account of this trouble that Chang Tso-lin sent about three thousand soldiers to Shanghai to safeguard this treaty port. Having sent these men he became ambitious and sent more soldiers south to Anhwei and Kiangsu, thus raising the opposition of Sun Chuan-fang and causing war.

Some say, "How can we abolish extraterritoriality when there are so many robbers?" Yet I can assure you that the more extraterritorial rights we have, the more robbers will be produced. I do not know about the South but in the North, foreign concessions frequently become havens of refuge for offenders.

So I think we ought to make a clear statement in regard to this matter for the sake of the country and for the sake of the spreading of the gospel.

D. E. Hoste: First, I want to express my appreciation of Dr. Lo's informing and useful paper. It is of great help and has my deep sympathy.

The first question is. What principle should govern Christian bodies, (not individuals) in dealing with questions of this nature? The words, "China's Treaties with Foreign Nations," do not specify any particular treaty. It is a very wide question. Again, it does not refer to the attitude of individuals but of Christian bodies.

I feel diffidence in answering this question, but I venture to say this: that Christian bodies would do well as a rule not to volunteer their opinion on foreign treaties of their country, unless asked for it by the authorities of their country. Secondly, it would seem to me inexpedient to give an opinion even if asked for it, unless the Christian body concerned has, well, not an absolute unanimity of opinion, that is impossible, but a working unanimity of opinion about it. If there is a strong divergence of opinion about it, I think it is very inexpedient for anybody to reply. It won't help the prestige and standing of the whole body and leaves matters pretty much as they were before. That is my reply to question one.

In my further remarks I confine myself to the toleration clauses. You will be glad to know that the China Inland Mission has quite 70,000 baptized Christians in 16 provinces in the interior of China, who by no means depend upon the toleration clauses. There are 250 stations with foreigners in them, who are not looking to the toleration clauses for help and relying upon them. At the same time it is in my opinion a fact of importance that the toleration clauses do help in securing religious liberty, both to Christians and to the missionaries and enable the latter to reside in the interior. I feel with regard to No. 2 that we must have regard to the actual state of opinion in the Christian Church.

It seems to me that for us here to take the initiative in seeking to have the toleration clauses withdrawn would be disapproved of by a large number of Christians in the interior. That does not mean that these Christians are relying upon them. Many of them have suffered loss and personal violence, notwithstanding the clauses. St. Paul was a Roman citizen and yet was beaten five times with rods. We do not want to use influence to retain the clauses, but I do not see why we should go out of our way to do away with them.

My reply to number three is that it is undesirable because I do not think you will get a united expression of opinion.

O. R. Word: In replying to the first question I should like to stress the spiritual aspect of the Church. This should be our first and main consideration. Our duty as Christians, it seems to me, is to lay down the great Christian principles. Their application should be left to those concerned to be modified by times and circumstances. While on earth our Lord expressly stated: "I have yet many things to say unto you yet but ye cannot bear them now." In His day, and immediately thereafter, many questions were left untouched. There was the question of slavery. It was no less a wrong at that time than it was some decades ago, but this, and other questions, were not made especially prominent.

Whatever view we hold of extraterritoriality, one thing seems tolerably certain, hard times are awaiting the Church. When they come she will have difficulties enough even without such questions, which at best are mixed if not purely political. Such questions are likely to prove themselves boomerangs. Every Christian has a full right to express himself on political questions. We do not question that, but I do question the right of any one to make use of the Church, her institutions, organizations, papers, mailing lists, for the purpose of forming public opinion or of propaganda.

In opposing the discussion of the question of extraterritoriality by this and other ecclesiastical organizations I do not wish to be understood as objecting to the aim of those who are working for its abolition. We sincerely sympathize with those who wish for justice to be done to China. However, it should not be forgotten that those who are advocating abolition of extraterritoriality are men and women whose ideals we fully share and to whom we should gladly entrust the protection of the Church. But they are not the people who govern China. Missionaries, in the great majority of cases have to deal with officials and gentry who are not sympathetic with the Christian movement, who have the power of silent opposition and use it. For this reason I very much question if the time has come for action along the line suggested.

What I wished especially to point out, however, was the need of keeping in mind the spiritual aspect of the Church.

Sten Bugge: To me there are two distinct questions here: extraterritoriality and protection of native Christians. As far as I am concerned, I do not want extraterritorial privileges. I have signed a statement to that effect, even though it does not amount to very much that I think we as foreigners should be glad to see all that go. It will increase our own efficiency in China.

But I am thinking of all the weak Christians who live far away in the interior. What will be the general attitude toward them? All the people who have grudges against them, who would like to start a little persecution if they could, what will they think? They now know one thing: Hands off the Christians! If protection is taken away, what effect will that have? They will say, "We can do what we like with the Christians." But if you Chinese friends feel strongly that toleration clauses are of such a nature that they hinder the spiritual work of the Church, I am not prepared to oppose their abolition at the present time. It is really a Chinese question.

Chen Wei Ping. I am not speaking on the question from the viewpoint of the missionary. I am speaking from the viewpoint of the Chinese Christian. I started as a minister for Christ at a country church. I was pastor there for four years. As far as my experiences are concerned, I think it would have been far better for that country church to have been away from these extraterritorial rights. Had these privileges been abolished before I went to the country town it would have been far better for the Christian Church and for the Christians there. My church was located among the Catholics and the Catholics used every possible means with the officials to help their members. I lived among them for four years and my people bothered me to the greatest extent, saying, "The Catholics protect their people. Why don't you protect us?" I held to my principle and said, "Nothing doing. Had there been no toleration clauses I would have been relieved from all those troubles and a real Christian Church would have been established long before. Then I was pastor of a church right in the concession for four years and then pastor of a church away from the concession for seven years. Again, I am speaking from the standpoint of the Chinese Christian, it would have been far better for us to have stood on our own feet without protection of any sort. It would have been good for the Christian Church and it would have been good for the Christians. From the standpoint of a Chinese minister I say the earlier we abolish that the better.

Miss Y. T. Law: Since the incident of May 30th, the attitude toward foreign protection in China has been very different from what it once was. Before this date, the unsettled conditions in China had led many Chinese to look to the foreign flag or foreigners for protection. But a different day has come. It is especially true now in some cities in China that the Chinese flag is a better protection.

I believe that the best protection for Chinese Christians is for them to be real Chinese instead of foreignized Chinese. If our Christians will carry this out in spirit and in truth, we stand a much better chance of having our Christian interests guarded when extraterritoriality is abolished.

S. C. Leung: I think practically everybody knows something about the anti-imperialist movement. They have focussed the attack upon the unequal treaties. Would the Christian movement help to fight against this extraterritoriality and the toleration clauses? I think there was a time when the toleration clauses were helpful and useful. Under the Manchu Dynasty there was no religious freedom, but since the establishment of the Republic religious freedom is provided in the Provisional Constitution. Although some parts of the country do not respect the Provisional Constitution, for example, the Kuomintang in the South, still under the Kuomintang Platform religious freedom is provided for. Therefore the times have changed and the toleration clauses have become dead clauses. They are no

longer useful in this time. Moreover, there was a time when we could depend on these clauses for protection, but now it is the time when if we want to get protection to safeguard Christian interests the only thing to do is to agitate for the abolition of these rights. As Miss Law has said, if we agitate for abolition of these two things we get protection. If we keep silent, then we shall be regarded as agents of imperialism because by our silence we have admitted that we think such treaties are right.

I think from the Chinese standpoint this is the safest way of safeguarding our own interests. I think if we are willing to go this far we can easily trust to the goodwill of the people and any government which may spring up.

King Chu: When Christ was taken and one of his disciples drew his sword He ordered the sword taken away. He did not want protection. He gave Himself up. That is something for Christians to think about. If Christians will not suffer with other non-Christians on the same basis you cannot convert any one. I think Chinese Christians today should be ready to make some statement because we are challenged to do so. During the debate last year in the papers we answered many questions. One of the questions was, Where do you stand concerning the question of extraterritoriality? I think the Chinese should have a manifestation or statement about that. We do not want to enjoy any protection under those foreign treaties. We have something in our constitution to safeguard Christianity or any other religion in China, so it is not necessary to have special protection for Christians put into the treaties.

Sanford Chen: I think I should speak at least for the Chinese in regard to the toleration clauses. In answering question 2, I should like to bring out three points for consideration.

(1) In the first place we, as Chinese Christians should not distinguish ourselves from ordinary Chinese citizens. We should take ourselves as ordinary Chinese citizens and not as a special privileged class.

(2) We, as Chinese Christians, should enjoy the same privileges in regard to the protection of religious faith or church property as citizens of any religion, such as Buddhists.

(3) If there is any freedom we think that ordinary Chinese citizens ought to enjoy, not given by the law, we ought to form a movement and demand that the law should give us that kind of privilege. We must fight for it as Chinese citizens instead of depending upon foreign protection.

I think this is what our missionaries expect the Chinese Christians to do. This is the kind of spirit we ought to have.

S. M. Freden: The questions regarding extraterritoriality and the toleration clauses have never been so great, never so burning as they are now. If the powers had taken them up thirteen or fourteen years ago and made new treaties then the situation now would be different. The constitution of the Republic of China guarantees religious liberty to its citizens. Although the persons in authority at present may neglect their duties as to the protection of religious freedom, I am quite confident that China will be governed according to the law as soon as the present internal disturbances are over.

I do not think that we need to be too anxious about these things. The Church is the Church of Christ and not of man. The Church of Christ is established in China. The Church is here to stay not because of extraterritoriality but because of the will of God.

I think that we at this conference ought to express ourselves in favor of the abolition of extraterritorial rights.

C. S. Miao: There are two sides to that question. One side has been raised that as Chinese citizens we ought to have freedom to teach religion in the church

or mission schools, and as Chinese citizens we ought to have religious freedom, freedom in worship.

What is very important is that this freedom, this liberty should not be secured for us by foreign agents or by foreign mission boards. It should be secured by our own Christian people. Now there are two ways of doing that. One way is that Chinese Christians should fight for our religious liberty. There is also another opinion that will be brought up at the next session. It is not the Chinese way or custom to fight for religious liberty or religious freedom. There is another way of getting religious liberty, peacefully and in a friendly way.

On the other side we ought not to mix up whether it is educationally an effective way or whether it is the best way to carry out our aim or not, namely, to Christianize our pupils.

I do not want to bring the question up now. That belongs to the next session. But we do not want to mix up these two issues. One issue, namely, what is the Chinese Christian way to get for ourselves that religious freedom? On the other hand, it is for the educationalists to consider very carefully and intelligently whether it is a sound way, an effective way, to have compulsory religious instruction in our Christian schools or not.

G. W. Sheppard: Mr. Miao has stated that the Chinese have another way of obtaining religious liberty or freedom without fighting for it. But what is that other peaceful way? Many would like to know.

Miss Phoebe Hoh: Well, let us consider the real need in having protection for religious liberty, and the actual service in keeping extraterritoriality. Now, people are attacking us not in the slightest sense because of our faith—I think I must say that—but because of the related treaty rights in our favor. They cannot allow us to have such treaty rights any longer in addition to religious liberty which is granted in the constitution. Thus we can easily see that these treaty rights, instead of protecting us, simply lend a hand to our own enemies.

T. Z. Koo: When I sit in a discussion of this kind I am tempted to join the Anti-Christians. On question number 2, I should like to express my own point of view. In the event of abolition of extraterritorial rights and the toleration clauses I as a Chinese Christian will take no step to safeguard Christian interests. I have no interests as Christian interests in China. I will take no steps because I have sufficient confidence in the common sense of my fellow-countrymen to do the right thing. I can quite foresee and forecast that certain elements in our population may at times get the upper hand to put the screw on Christians and persecute Chinese Christians. But such things have happened in other countries. I think Chinese Christians will fight it out under similar conditions. Why discuss a question of this kind here,—that our interests can be safeguarded? If we are not allowed to worship in public I am prepared to worship in private. We will worship whether there are toleration clauses or no toleration clauses. I think it is of no use for us to discuss a question like number 2 at all.

J. T. Proctor: I was in New York with Bishop Roots and at the meeting of the representatives of the mission boards of North America we very eagerly discussed these two questions as to what steps the American boards should take in order to secure the abolition of extraterritoriality and of the toleration clauses. I have been very interested today to listen in on this discussion primarily from the standpoint of Chinese. To answer one of Mr. Koo's questions, I got the impression that the foreign mission boards feel that in the beginning, in 1842, when the toleration clauses were inserted in the treaties, it was largely the work and influence of certain missionaries, with or without the backing of mission bodies, at the time, that we secured the inclusion in the treaties of those toleration clauses and that foreigners, therefore, especially missionaries, had a certain degree of responsibility for having those clauses in the treaties. Now if the time has come when these treaties are a liability rather than an asset, then it is their next move to disassociate themselves from the retention of those clauses in the treaties. Whether or not

they were wise in some of the things they attempted, their reasoning, I think, was along the right line: missionaries used their influence to get the toleration clauses, and if they are objectionable now to the Chinese missionaries ought to see that, as far as foreign governments are concerned, they understand that the mission boards no longer want those clauses.

I confess I found it very difficult in America, during several meetings when these questions were up, to get any clear satisfactory opinion as to what initiative if any, should be taken by the foreign mission boards at the present time regarding the toleration clauses. I think all admit that if we had it to do over again we would not take the initiative to put them in the treaties. But they have been there for sixty or seventy years. Since they are there should we as foreigners take the initiative to get them withdrawn without consultation with Chinese Christians throughout the country who have been living under those conditions? Is it our move or the move of the Chinese Church? That is the question. I have no answer. So far as I know the sentiment of the mission boards and missions, they are more than willing to cooperate in getting them withdrawn if that is the desire of the Chinese Church. But why should we go out of our way to get them withdrawn if that is not the desire of the Chinese Church?

E. R. Hughes: Any one would take the position of Mr. Koo. I am very grateful that such an opinion has been expressed in a conference of this sort. Right here there are many problems of this kind. There is an unspoken assumption that every man has a right to secure liberty in the matter of religious teaching, and has a natural and inalienable right to security of tenure along those lines. From the Christian point of view or from the point of view of the student of history or of Christianity there is no such thing. When we come to the question of the special privileges applying to Christians and missionaries, again I find this unconscious assumption. I have considered with considerable care all the findings of British societies when they dealt with this subject. I found there was a strong tendency that these privileges should be removed and missionaries should come in on the same footing as business men. Now this would follow. Granting that we do not want any special privileges, yet in a way we do not want any unnecessary risk.

As we said this afternoon, we ought not to attempt to teach the diplomats in this matter. I am informed that the secretary of the British Chamber of Commerce, is now in Peking and intends to stay there some time. What is he there for? That is perfectly clear. He is there to back certain interests of the business men which seem to him he must guard. There is a good deal to be said for that point of view, a good deal to be said for his side. How far he shall go is a debatable question. He must guard his interest. It seems to me in guarding this interest the first thing he requires is security. The business men put all the pressure they can on their governments and it seems to me missionaries have come in on the same footing as the business men. We may find, especially if we sit quietly and wait for a good time to come, that we may be in the same position as business men. I question whether we want to come in on the same footing as business men. We must put before everything the question of goodwill and differ from the people who think that security is what we want.

A. Weir: I wish to give one or two points of information on the references that have been made repeatedly to the Chinese Christians, especially those who are away in the country. The Synod of the Presbyterian Church of Manchuria met in July and a statement with reference to the situation as then existing was drafted. There are five points, the last of which was that the representatives of the 20,000 Chinese Christians, officially represented by eighty pastors and others, wished to state publicly to their fellow countrymen that they would no longer place their appeal for religious liberty on the toleration clauses, since religious liberty had been granted by the Chinese constitution. This statement was made public officially.

Secondly, they sent an official letter to the originating churches, the mother churches of Scotland and Ireland, asking that they should use what influence they

had with the government to have these clauses removed from the revised treaties and further asked that special protection for missionaries should also be removed. There have been no meetings of the Missionary Conference in Manchuria since that time. There is no meeting until the end of this month. They also sent an official letter to the missionaries of the Presbyterian Mission there asking them voluntarily to give up this protection and to use their influence with their government to have these clauses removed.

That is the attitude taken by the Chinese Christians of the Presbyterian Church of Manchuria. It seems to me that it would be most desirable that there should be a most definite and clear, and as far as possible, official action taken by representatives of Chinese Christians on a matter that so vitally concerns the Kingdom of God in the present and future. That should be made the one predominating reason and it is the thing which concerns the Chinese Christians and the thing which concerns missionaries; as far as possible they should act together and act promptly and act as one man on this question.

Chen Wei Ping. What I want to say is from the Chinese viewpoint. In Nanking there was a kind of organization which met once a month, and the members repeatedly expressed the idea that they wanted to abolish treaty protection. This was organized by all the Christian Chinese in the city of Nanking, and they have expressed the idea again and again and again that they do not care for foreign protection any longer. The treaty was signed in Nanking in 1842, eighty odd years ago. Our forefathers might have had justification to get those clauses but they have to be abolished sooner or later and it is a matter of time. In case there is any sacrifice involved let me have it early. In case we Chinese Christians have to suffer we do not want to postpone it and leave it to the future generation. I come to a big city because my children have come to the age to have higher education, but even then I am willing to sacrifice and go in the interior. If the people in the interior have to suffer I am willing to go there. I would resign from the position where I am and take up a country pastorship and suffer if necessary. If there is any suffering at all, I am willing to do my own share. But to me I do not think there is anything. In case there is I am willing to take it. Then I am only speaking for myself. But I can speak for the Christian Chinese: as a whole those whom I know are all anxious to abolish that protection.

F. S. Brockman: I only want to say one word and that is to remind ourselves that, in taking any action that we can with reference to this, we are not going against the idea that the Church ought to keep out of politics. I think we ought to realize that we are discussing this question today because missionaries got into politics and it will not help us out with reference to that for us to accept what missionaries have done, unfortunately, in the past to get us into politics. If we can take an action now repudiating that or any privileges that might come from it and humbly say we never want to get caught in the same way again, I do not think we can be open to the charge of dabbling with political matters. I do not wish to say more but I have always felt that these toleration clauses in particular were a very great handicap to the Church and even a shame to it, and I think the quicker we can get rid of them the better.

G. W. Sheppard: In regard to the matter of which Mr. Brockman has just spoken I wish to express the opinion that we should not be wise to discredit or to condemn the treaties which our predecessors last century found to be the best way for the time to adjust the relationships between China and the West. Now things have changed very much, as we all recognize. But in the last century, under the conditions that then pertained, with the differences between the Chinese methods of government and governments of the West, differences between civilization here and civilization there, we believe that the diplomats and missionaries of the last century did the best they could, and I do not feel that it would be wise for us to say that they made a very great blunder. It is remarkable that in the providence of God the Church in China has come into being and grown under the provisions of these trea-

ties. The organizations and institutions we have today have reached their present proportions under the conditions which these treaties have provided. Now we are quite justified in reconsidering the whole situation, and in asking whether in view of what China has become today it is not wise to revise and reform the treaties between China and the West. All of us believe that, as the governments have come to believe, a reconsideration of these treaties is necessary. For that purpose a Commission has been appointed and is now sitting. I merely wish to express a doubt as to whether we ought to condemn or pass a judgment on the treaties of the last century.

D. E. Hoste: The conference should bear in mind, that whilst, alas! the toleration clauses have been abused and so have been a means of hindrance, it is also true that there has been much suffering and loss, both by Chinese and foreigners. Christians are often attacked and plundered. It is well within facts to say that within the last twelve years, at least one hundred and fifty of our C. I. M. missionaries have been in imminent danger of their lives. I can say that without any fear of exaggeration. One lady was killed, shot dead through the temple. In another instance two ladies were cut down by a man with a drawn sword. I could take up considerable time telling you of other instances. Only within the last weeks we have heard from three different districts of six or eight of our workers being robbed and one wounded. Many have experienced, in wonderful ways, the protection of God.

On the other hand, what has been said as to the bad effect of the toleration clauses on public opinion in the Chinese community, has my sympathy; from this point of view I agree that their repeal would be beneficial and wish to join in the expression of that opinion. I listened to the words of Mr. Koo with thankfulness. The spirit which prompts him and others to willingness for persecution rather than that the Gospel should be hindered by apparent reliance on political power, will work great blessing to the Church in the future.

Discussion of Findings

F. Rawlinson: I want to ask whether this statement is to go out to the world. The missionaries in this group seem to have no opinion on this important matter. Or is it that they prefer to hide behind the Chinese Christians? There seems to be something lacking here in view of our personal relation to the situation. I wish that in some way our willingness and desire to have these changes brought about could be expressed alongside of this very important statement that the Chinese delegates are unanimous in the opinion that it should be done.

J. R. Mott: As I am only an outsider here it may not be improper to speak at this point. This is one of the shortest reports, but to my mind one of the most momentous. Unless I have misinterpreted its spirit, it is one of the most reassuring and dynamic and far-reaching in its effect. If I am permitted to put it in my own language, there are three things which it is well to say, and which as I understand, are being said with a full consciousness, with a full heart and a full will. We are reminded here that the Chinese members, whose voice is the one that should be the authentic voice, to be listened to primarily, because in the last analysis they will bear the terrific strain and will enter into the heritage of these great implications—we are reminded here that they were united, so far as they were here yesterday, in the sincere conviction that these treaties and this policy of extraterritoriality should be abolished. To my mind that discussion was deeply moving. It stirred my imagination, it moved my memory to recall those days when Christianity was spread in its purest form. Some one used "biological" here as characterizing the approach to the question of the indigenous church. I am reminded of yesterday afternoon. We had a demonstration here, in this room, of unmistakable evidences of real vitality, of the conquering power of the Christian Church. They themselves put, in very simple language, this vital contact. We see it in what Emerson said of the words of de Quincey, "They are vascular, they will bleed." They actively undo implications. The words as were said here yesterday, often in halting testi-

mony in the expressions—they are vascular, they will lead into the pathway of sacrifice. I was not a little impressed by the deep undertone of the discussion yesterday.

Dr. Rawlinson has referred to the desire on the part of missionaries to make a clear annunciation of their purpose. Again I was impressed as I listened to it afresh right now. For it says, "and the missionaries present identify themselves with this conviction." Again I thank God with a full heart—what stronger word than identify? If missionaries identify themselves with the spirit set forth by the Chinese, of willingness to face misunderstanding and sacrifice, and it may be in some cases, as has been brought up by two speakers, martyrdom, or to be called upon to face what is yet more difficult, having other people suffer; if missionaries could simply say, we identify ourselves with this conviction, it would seem to me very simple but very all inclusive in its possibility, spiritual and otherwise.

This is what I do like about this and the views also shown in the next two paragraphs, and particularly the last one: "The changes proposed are of such consequence that there must be thorough inquiry and consultation, together with continued intercession as to ways of meeting their implication." This means entering into a process to take in the whole Christian fellowship of China—not only those immediately represented in the meeting here but those unable to be represented—into the fellowship of suffering. We must share each other's burdens. In the Epistles it says, "Each man shall bear his own load." In close juxtaposition to that we have, "We shall bear one another's burdens and thus fulfill the law of Christ."

I may add I have read more into this after my discussion with the committee last night. I have said what I interpreted in my intuition and inner breast. Seldom have I been more deeply moved. I am under deep obligation to all who spoke with such deep sincerity. I said last night, I have got my findings whether you have a report or not. I have found the soul of the Chinese Church and the missionaries. It is a consecrated thought—to visualize the spread of Christianity in its purest form. I expect to see great triumphs in this field.

R. A. Ward: Personally, it seems to me that if the wording of the initial paragraph did not seem quite so much to approve of the benefits of extraterritoriality and the toleration clauses, it would be better. We are sending this word to the outside world. I wish the emphasis could be slightly changed, admitting that whatever service may have been rendered in the past by extraterritoriality and the toleration clauses, they are now, in important ways, prejudicial to the progress of the Christian Movement in China.

Personally, I fear that while there is strength in the present wording,—yet we foreigners should identify ourselves unequivocally with the Chinese position. There is a great amount of "them and us" in that paragraph which does not sound well to me. We can say right out that we believe that these things should be removed from the treaties. We are all of the same opinion on this point and should say so. We should not put ourselves in two groups. We lose by it.

R. E. Chandler: I am grateful that this is brought before us. It is more important than anything else we have been saying. How are we saying it? Who is saying it? Can it be considered as a word of the N. C. C.?

During the last months, it has been said that the N. C. C. was doing "propaganda" of this kind. The accusation brought in was entirely unjust. But now, is it a clear word from the Council that we may present? I wish it might be.

T. Y. Chang: "Extraterritoriality and the toleration clauses have rendered service in the past"—that sentence might be misread by the anti-Christians who will say that it is a confession that we have been using toleration privileges for the protection of Chinese Christians against law and order. Some qualifications should be added to this phrase. With reference to the suggestion that the American missionary join the Chinese in declaration, I think as a Chinese I may say this, that as a Chinese I feel perfectly free to say that we are ready for the removal of the special

clauses. But would it not be somewhat out of place for the missionary, who would naturally be protected by the treaties of his own country, to say on behalf of the Chinese Christians, that they are quite willing to suffer as the result of the removal of these toleration clauses? On the other hand, if they identify themselves with this conviction, it simply means they have faith in the Chinese Christians to carry out what we now declare to be our conviction.

E. R. Hughes: The first sentence could read as follows: "Extraterritoriality and the toleration clauses are now in many important ways prejudicial to the progress of the Christian Movement in China." Greater simplicity and impressiveness is gained and it presents a frank statement of the present situation. A very valuable suggestion was raised in which the Chinese delegates are distinguished and it would be simpler and stronger to say, "Chinese delegates and missionaries present at the conference are unanimous in believing that they should be removed." There you have perfect simplicity and perfect directness.

F. Rawlinson: I should like most heartily to second those suggestions. I am delighted that the Chinese have expressed themselves without any pressure from us. On the other hand, I do not want anybody to say that Western Christians were a little bit behind someone else in expressing what they thought, in saying the right thing. I should like to see my name as a missionary standing shoulder to shoulder with the Chinese in this most important thing. I believe it is going to mean a revolution in the thought of the Christian movement, and I should like to see us standing together a little more than these words will actually indicate.

E. E. Barnett: I feel that we can gain nothing and perhaps lose a good deal by saying as we do in this first sentence that extraterritoriality and the toleration clauses have rendered service in the past.

In addition to the objection which Dr. Ward has brought to dividing this conference into two groups, one Chinese and another foreign, I think that the sentence he refers to when read outside of this room would probably not be interpreted as it was interpreted by us this afternoon. It is a sentence which to anyone reading it outside of this room means that there has been an unresolved difference of opinion between the Chinese and foreigners in this conference.

I think we should make both sentences as simple, direct and flat-footed as possible.

D. E. Hoste: With regard to the question, "What are the services of the toleration clauses," it is undeniable that the toleration clauses have been of service to the spread of the Christian faith in this country. Take that relating to the residing and the holding of property by mission societies away from treaty ports. Now, has not that been a means of great good? I fully grant that abuses have arisen, and serious abuses, which have been a hindrance to the good name of the Church and the spread of Christianity. That does not alter the fact that but for these clauses which empowered these societies to hold property and reside away from ports, settled work in the interior would largely have been impossible.

So in regard to the first clauses, I think it is only stating a fact that they have rendered service, otherwise why did not we long ago express an opinion against it? If it only gives rise to abuses why did not we do away with it long ago? There was no need to wait until the anti-Christian students came along. I must say that I find it very difficult to disassociate myself from a vast number of loved fellow Christians to whom I cannot help feeling a measure of responsibility—Chinese fellow Christians in the interior.

Whilst not objecting to a general expression of the principle in favour of the removal of these clauses, I feel that any action should be deferred until those affected, shall have had a full opportunity of expressing themselves.

J. T. Proctor: It is exceedingly difficult to know what to do. I have no doubt in my mind whatever that both the toleration clauses and the extraterritorial clauses must be modified and revised. Furthermore, I have no doubt in my mind that

that will be done. I said to the representatives of the foreign missions conference in New York on October 2nd that I had no doubt that the foreign community would support the modification of these treaties. Take that for granted. Now doing that, the question is this: We have relationships with Chinese churches throughout the country and many churches that have undoubtedly been established through the operation of these treaties. Can we manifest that poise and that balance, based on our assurance that the matter will be worked out on an equitable basis that will enable us to give recognition and due consideration to the rights of those whom we represent indirectly and who may consider that we are invading their rights? If we have such poise and balance this will help to strengthen rather than weaken the relationship between the missionary body and the foreign communities in China. We have everything to gain and nothing to lose by strengthening that relationship, and in an indirect way or a way just a little different from that suggested by Mr. Hoste. We can take into consideration all the facts in an admittedly very complex and delicate situation.

Again let me say I take it for granted that the treaties will be revised. Therefore let us do it in the most helpful way.

L. H. Roots: Chinese members of this conference said yesterday that they were confident their fellow-countrymen and the government would deal justly with them and their fellow-Christians. At any rate they wanted to take whatever was coming to them at the hands of their country. I believe we missionaries feel just the same about our own governments. Why should we not put into this statement what was put into their statements by both the British and the American missionary boards? I am for taking that statement as it stands with little or no modification.

We can say, "This conference believes that their removal and the substitution for them of such provisions as may be mutually agreed upon in equal conference between China and other powers would be a source of great strength to the Christian community." When we say that we have said what we want to say in resolutions intended for our governments.

O. R. Wold: I should like very much to see this clause added to these resolutions. From the knowledge I have of the central provinces of China, I believe an unqualified resolution calling for abolition of extraterritoriality is going to cause hardship. I inquired in many quarters before coming to this conference and am convinced that there are many who realize the truth of this. I think it would be well to adopt some such amendment as that suggested by Bishop Roots.

S. C. Leung: I want to speak from the Chinese point of view. That clause just suggested by Bishop Roots would be, I think, totally disapproved, because we, as Chinese citizens, cannot depend upon the foreign powers for securing protection of ourselves from our own Government. We know that the toleration clauses and extraterritorial clauses are wrong, even harmful, both to China and to the cause of the Chinese Church, and we simply say that they should no longer exist. If we should adopt such a clause as suggested, it would give people the impression that we as Chinese Christians are still looking to the foreign powers to secure terms of protection from our own Government. It would look as though we had been naturalized the same time when we accepted our Christian religion. So I stand up to oppose this clause.

T. Z. Koo: When I was in England last year, I remember the Communistic party there met with great resentment because of their relationship with the Third Internationale at Moscow. The Chinese Church is almost in the same situation as the Communistic party in England. Substitute Moscow for the Western imperialism in China. The resentment that was cast upon the Communistic party in England because of its connection with Moscow is cast upon Chinese Christians here because of our connection with Western influences of one kind or another still to be found in Christianity in China. We are sincere in wanting to divest ourselves of such a connection and I think Bishop Root's proposal somehow does not remove it for

us at all. Furthermore I think our foreign friends need to bear this in mind. You say today there are churches and there are Christians who would like to see protection or treaty provisions left untouched. Can you not see that that is just the thing many of us are fighting against today? The coming of Christianity has tended to develop a type of citizens in China which we do not want. That was a mistake committed in the earlier days. Further, I imagine when the toleration clause was written into treaties, Chinese Christians were not consulted as to whether they wanted it or not. The clause was written in and it has produced evil results. We cannot hope in this day to wipe off this mistake without risking suffering. I hope there will be no suffering, but even if there should be, I for one am prepared to take it. I think it will be best if we look at the matter in this spirit. I do hope the foreign missionaries will understand the spirit with which we face this situation.

Mrs Hoh: The two gentlemen who spoke before me have already made the remarks that I wished very much to make. In addition please keep this fact in mind. At the time of disturbances I feel well protected, physically, though, in Ginling College. But when I pray to God, Father of all mankind, I feel quite selfish and disloyal for being willing to enjoy such special protection. To comfort my conscience I would rather suffer with my fellow-women than to be thus protected. I have heard a great deal about emphasizing spiritual enrichment here, in this room. I cannot see how we shall show our spiritual purpose, test our spiritual faith, strengthen our spiritual powers, and how we can preach the gospel of sacrifice while sitting upon this imperialistic throne and enjoying the arbitrarily made treaty rights. Followers of Christ, let us say definitely that we do want to get down and follow the foot prints of our Lord Jesus Christ.

Mrs. Herman Liu: In discussing the topics on extraterritoriality and the toleration clauses, I wish to say just a few words from the standpoint of a non-Christian and also that of a Christian. My native place is Taihu in the province of Anhwei. Before I went to a Christian school in Kiukiang I was not baptized. My early impression of the little church in our home town was bad, and it was feared rather than beloved by the people as a whole. Some people became members of the church, not because they wanted to worship God but mostly because of the advantages in lawsuits which the pastors usually gave to them. Not until today, did I begin to understand it was the toleration clause which gave them such protection.

I became a Christian because of the teaching of the life of Christ in the school and also personal influence of some of my teachers. Like many self-respecting Chinese, I do not think I would have wanted to be a Christian if I had known there is such a clause under which I am protected. It seems to me good people will resent it, and it really does more harm than good.

In view of the abuse of this clause by some people and the harm it does for the advancement of the Kingdom of God, it seems it is better to abolish such a thing. Of course, the clause must have served some people in some way, but right will always win in the end. Christianity has gone through lots of difficulties and if we are here really to sacrifice for His sake, we should stand for the thing which is right although it may involve difficulties. As a group of Christian men and women, not only should we stand for the abolition of the clause and extraterritoriality, we should, on the other hand, take the initiative in promoting the doing away of these things.

S. M. Freden: I have been listening with interest to the different proposals to change the wording of these findings regarding the Christian Church and the Treaties. For my part, I would suggest that we leave out the words, "Chinese delegates" and instead of that say: "Delegates to this Conference are unanimous in their conviction that the extraterritoriality and toleration clauses ought to be removed and that that would be a source of great strength to the standing of the Christian Church in China." I hope that we missionaries may be able to join with our

Chinese friends that it may read that we are unanimous. It is not enough to say that they are "unanimous" and that we missionaries "are siding with them." I do hope that we missionaries here can accept this change in the findings. It would be not only an act of wisdom but also of righteousness.

D. E. Hoste: I withdraw my objections in view of what has been said.

W. Schwarm: As Mr. Hoste is the representative of such a big group of Christian church members in China we all ought to pay much attention to his remarks to this serious question. Nevertheless it seems to me that the first sentence in the findings is not the true expression of the thought of yesterday's debate and ought therefore to be annulled. We all agreed that toleration clauses and extraterritoriality have in the past not done any good to the Christian cause in China but on the contrary have worked much harm to the progress of Christianity in this country.

L. H. Roots: It is difficult for me to understand clearly with my mind the reasons for the objection which has been voiced against this clause: "Substitution for them of such provisions as may be mutually agreed upon between China and other powers." I cannot understand that objection very well, I fear. I think I can gather through my feelings however, a little bit of the reasons for the objection, and for my part, and particularly in view of what Mr. Hoste has just said, I wish to withdraw my proposal.

F. Rawlinson: The Committee in deciding finally, will I presume recognize that the word "service" is ambiguous. "The service rendered" may have been good or bad.

I would like to suggest also that the sentence in the second paragraph beginning with "Above all" and ending with "manifest" be dropped out. It has a patronizing tone and might just as well be cut out.

E. R. Hughes: Let the first sentence be: "The Chinese delegates and the missionaries at the conference were unanimous in believing that extraterritoriality and the toleration clauses should be abolished." We are absolutely on plain ground there.

CHRISTIAN EDUCATION

E. W. Wallace:

Looking back over the history of the Christian movement in China we find that the first foreign missionaries had no expectation whatever of becoming teachers or of opening schools. But the necessities of the situation which faced them when they reached China and attempted to carry on their work of evangelism led them, in increasing numbers as time went on, to devote themselves, in part or in whole, to the educational aspect of Christian work. It is extraordinarily interesting to note how from one angle and another missionaries in different situations were compelled to undertake work of this kind. I remember a young friend of mine who came to this country a few years after me. He said, "I would never under any consideration turn aside from evangelism to teach in a school." At the end of his first year he was asked to become a teacher, and he has never since left school work. He is now an enthusiastic school principal, and finds abundant opportunity for evangelism among his students.

The Church needed to train first of all its adult members in the Christian faith. But when a body of Christian people came into being, the children of these Christian communities needed training in Christian schools. So we had elementary schools, followed by secondary schools, and ultimately colleges and universities. This is an old story. Some, perhaps, who live in this part of the country do not find it so easy to realize how the logic of events has determined this development. I have been privileged to spend most of my missionary life in West China, which is a new mission field; and there, within a period of fifteen or twenty years, I have seen this process which I have mentioned in all its stages. At first we had the little day schools, then the boarding schools for boys and for girls. Later the West China Union University was called into being by the Christian Church for the training of its own leaders, and it is turning out the men who are now the Christian leaders in the province of Szechuen.

After 1900 came another development, when general education became popular throughout the country and students literally bombarded the doors of Christian schools in order that they might get the so-called Western learning. Tens of thousands of young people who came solely for the sake of the "education" offered have been brought for years under the daily influence of Christian living and teaching. The Church has won many of its most faithful supporters from this class of students, though not a few problems have been created because of this inrush of those who came first without knowledge of or interest in Christianity.

The result has been the building up of what is, comparatively speaking, the large system, I prefer to call it the large "fabric," of Christian education which we find today in China. Its size has made large demands on mission funds, and has raised the question where in the future the emphasis in education should be placed. You may remember that four years ago the foreign mission boards sent to China an Educational Commission headed by one of the finest mis-

sionary statesmen of America, who was also one of the finest educationalists in America, the late Dr. E. D. Burton, to find out whether or not the Christian movement was on the right lines in its educational work. Those of you who have read the report of the China Educational Commission will remember that, to a certain extent, it recalled us to the earlier view of our purpose. Dr. Burton and his associates declared that the purpose of the Christian schools should be to serve the Christian community and the Christian Church; they existed primarily, not to carry on a wide general education for Chinese society in general, but specifically to educate the children of the Christian community, and to train leaders for the Christian movement, though as students who were not Christians might be attracted to these schools and become convinced followers of Christ, they would actually share in the work of evangelism—but as a secondary task, not as their chief task.

It seems to me that it is advisable for us in our discussion this afternoon to keep in mind the main outline of this development, and to have before us this call to a return to the earlier and, I personally believe, the more correct aim for our educational work for the future.

What is the situation which faces us today? You will find an extremely valuable and touching statement in the last public utterance made by Dr. Burton before his death, on the thing that was nearest his heart—with the exception of the University of Chicago—namely, Christian education in China. Dr. Burton says:

“We have a present situation to face, and that situation calls for a careful consideration of the facts, unprejudiced by the practices of the past, or the findings or recommendations of any reports which have been made in the past. Practices and findings may have been right three years ago and wrong today. We must face the situation anew without prejudice.”

What is the situation? There are just two aspects of it which I want to touch upon this afternoon. First of all, there is the relation of our schools to general education in China under the Chinese educational authorities. The position of our Christian schools may be summed up by saying that they exist in a state of “educational extraterritoriality.” That is, the Christian schools conducted by the Christian missions or the Christian Church are not in any way amenable to the Ministry of Education or the Bureaux of Education or any educational authorities in China except in so far as they have voluntarily related themselves to these bodies,—and very few have done so.

We have heard until we are weary of that aspect of the Anti-Christian Movement which may be called the “Anti-Christian Educational Movement,” and which has been so intense during this past year. As some of us have tried to study into this question it has been borne in upon us that the sting in this movement, the thing that gives it its power, is the fact that our schools are existing in this state of “educational extraterritoriality.” The rallying cry among students is, “Regain control of education!” There has spread throughout the country a conviction that it is not right that there should be a considerable number of schools and colleges over which the government and educational authorities have no control. That conviction is shared by many Christian educators, missionaries and Chinese alike.

Further than that, this lack of relationship between our schools and the government is bringing very serious consequences to the students who enter our institutions. This, again, I believe, is one of the chief causes of the unrest and the difficulties that have occurred in Christian middle schools during the last few months. Students who graduate from institutions not registered with the government and whose diplomas therefore have not received the official stamp, are not eligible for entrance to colleges that are recognized by the government, for government scholarships to go abroad, or for public office in China. Large numbers of young men and women, graduates of unrecognized middle schools, are politically disfranchised because they do not hold middle school diplomas stamped by the government authorities. This is a very serious situation for the students in our middle schools, and they are becoming awake to its seriousness. The result of all this is that instead of being one of the greatest assets to the Christian movement, educational work may become one of our liabilities, and unless, in some way or other, these difficulties are overcome it may be that we shall be forced to reconsider the question whether we should attempt to carry on Christian schools, at least to any great extent.

What are the conditions under which Christian schools may remove the difficulty involved in what I have ventured to call a state of educational extraterritoriality? On what conditions will the government educational authorities recognize Christian schools? I am speaking to men and women who are thoroughly familiar with the situation. I venture to review the situation, not because you do not know it, but that you may recall certain facts to your mind as a basis for our discussion.

Official regulations in the past have made it practically impossible for Christian schools to register with the government. But new regulations were issued by the Ministry of Education on November 16, 1925. In the pamphlet which is in your hands, you will find these "Regulations Governing the Recognition of Educational Institutions Established by Funds Contributed from Foreigners."

"1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions."

"2. Such an institution should prefix to its official name the term "szu lih" (privately established)."

I might explain that during the last six months a general desire has been expressed that the government might see its way to consider the Christian schools not as a class by themselves but in the class of private schools, with all that is involved in considering them as private schools. The government has with considerable liberality agreed to do that.

"3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition."

We accept that requirement without any question whatever.

"4. If the institution has a board of managers, more than half of the board must be Chinese."

Again, I think we can recognize, and do recognize the generosity of this regulation. The requirement might have been that there should be in every case such a board composed entirely of Chinese members.

"5. The institution shall not have as its purpose the propagation of religion."

I think that I am correct in interpreting this to mean, not that we shall be hindered in the legitimate use of religion as a part of education, but that the aim of the school should be stated as an educational aim. If we look about we will find that the written aim of our schools is couched in educational terms, but the real aim of our schools is the development of the highest type of character, the highest type of men and women, and as we understand it, we are not debarred from using religion as one of the methods on which we rely for the development of that type of character.

"6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects."

We often talk about something having a sting in the tail. Undoubtedly the sting here is in the tail. The difficulty which may make it not easy for some schools, middle schools at least, to register lies in this last clause.

There are those who have been maintaining that it is contrary to the principle of religious liberty not to allow any group of people in a nation to give to its children the education that it desires to give; that in the private schools that are established by such groups there should be freedom to vary from the education given in the public schools; and that for those who wish religious education for their children it should be permitted, even to the extent of permitting it to be required for all the students in these schools. In other words, these people believe that such restrictions as are here indicated are not only contrary to the principle of religious liberty, but violate also educational liberty. We have it on good authority, the authority of an outstanding educationalist, Dr. Paul Monroe, that such an action is not in accordance with the procedure of the educational authorities in other democratic countries. So, some of those who believe that the last clause of these regulations in China violates educational and religious rights, are forced to decide, regretfully, that they are unable to register their schools, and that they should oppose this regulation and try to have it altered.

That is one of the problems we should consider this afternoon. Christian education has never faced a more critical situation than this decision. Shall we or shall we not accept, in the spirit in which they have been put forth, these regulations,—accept them and go forward and register our schools? It means for the time being at least the giving up of what some of us believe to be our educational rights and religious rights.

On the other hand, which is the more immediately necessary thing for us to do at the present time? To maintain for the present as well as the future these rights, or to remove the difficulties of which I have been speaking, which have been caused by the position

in which the schools find themselves because of their "educational extraterritoriality," and to trust that when once that difficulty has been removed the work of the Christian schools will again be appreciated and welcomed by the Chinese people, and that the Christian Church itself, entirely freed from any suspicion of foreign force back of it, will in the way it knows best ask and work for and secure the removal of these difficulties? That is the problem before us. Which is the better thing for us to do at this time?

The second problem before us is the question of the relation of the mission and Church to education. I want to put two or three questions before you for discussion. In the first place, Does the Chinese Church believe in Christian education? Does the Church feel that it needs to retain education as one department of its effort? That is the prime question. If I thought that the Christian leaders in China would consider it a relief to be freed of all future responsibility for the Christian educational institutions, I am afraid that I should be compelled, very regretfully, to use my influence to have them closed. The first question is, Do our Chinese brethren believe that the Christian Church needs the education provided in the Christian schools and colleges?

In the second place, Does the Church wish to take over now the whole educational fabric built up by the missions? There are thousands of primary schools, over three hundred middle schools and about thirty colleges and professional schools. Do Chinese Christians feel it a burden to have all this put on their shoulders with the rest of the activities of the Church? Or, do they feel it an integral part of the Christian movement? To me, it is impossible to think of an indigenous church that does not include Christian schools as well as Christian hospitals as an integral part of its life.

Thirdly, in taking over this work; should the transfer be made piecemeal, one institution at a time, or one group at a time? It has been suggested that the Christian Church take over the elementary schools and leave the middle schools and colleges to the missions, thus perpetuating the influence of the mission, in the very centre of the life of the Church, at the place where the character of the future generation of the Church is being determined. Does the Church desire to put its impress upon the mind and life of the young leaders trained in the schools and colleges? If so, should the Church at once assume this responsibility for this whole fabric of education in all grades, though not, of course, expecting in this any more than in other phases of church work that it can provide immediately all the men and all the money and all the strength necessary to carry it on, but not losing sight in the beginning of the program of education *as a whole*? My conviction is very strongly with the latter viewpoint.

In the fourth place, how shall this process of transfer be undertaken? What shall be the method by which the schools shall be administered? Very briefly, let me indicate what seem to me, from my study and from a certain amount of experiment, to be the lines of most help. First, I believe that the line of least resistance in education as in other departments of the Church, is to follow the church organization. So, for each church body I should have a board of education or some such central board or committee, appointed by the highest court of the Church, responsible to it, but not that highest

court itself. This board of education should be built up partly of representatives of the highest court, and partly of those who represent various grades of education,—the colleges, the junior and senior middle schools and the primary schools. This board, as soon as it comes into being, should assume the same relationship to the education of the Church that had previously been taken by the mission body with which it has been connected.

Each college, primary school and middle school would have its own board of managers, which would be appointed in different ways, in accordance with the customs of the institution and its various relationships. General educational policy will be controlled by the central board, local policy by the local board. Funds that now come from the mission board and other general funds would be administered by the general board and passed on to the local boards for the use of their institution, and the local boards would in addition secure local funds. This is in accordance with the policy in general education that seems to be most successful, a sharing of responsibility for support between a local body closely connected with the individual institution, and a larger body which takes a general view of the whole group of educational institutions.

In conclusion I would repeat that there seem to me to be two very fundamental questions which we shall have to settle soon. (1) What should be the relation between the Christian schools and the government? (2) What should be the relation of the mission and Church to our educational institutions? This conference may help toward an answer to these questions.

Discussion

King Chu. Regarding the fifth article of the regulations, the government does not forbid the teaching of Christianity, but it maintains that the aims of education should be stated in educational terms. If you read the last part of the sixth article, you can easily see that the religious courses may be taught as electives. It seems to me that the question involved here is whether religious instruction should be made compulsory or voluntary.

The government authorities feel that religion is a matter of free choice. Those who have religious inclination will take the religious courses voluntarily; while those having no such inclination should not be compelled to do so. Compulsion usually creates reaction and antagonism against Christianity. It does no good.

We claim that parents have a right over their children in religious matters, but the government claims that the state has the right over parents in the matter of education. Take the theory of compulsory education, the government can compel the parents to send their children to school. If China should have compulsory education, the parents would have to send their children only to those schools which observe the government regulation.

R. J. McMullen. What is meant by the clause of regulation six, "It should not include religious courses among the required subjects?" The Commissioner of Education of my province interprets this to mean that religious instruction must be an elective course. The pupil may or may not choose to take it but those who do elect to enter the class can be compelled to prepare lessons and take examinations just as in any other subject. The Chinese principal of one of our Hangchow High Schools interprets it as meaning that all students can be compelled to take the course, to prepare for the recitation and attend class as well as take examinations but that failure to pass cannot deprive a student of a diploma. One of our Chinese pastors declares it simply means that the religious course is a minor rather than a major in the curriculum. What does it mean?

F. R. Hughes: The tendency should be to cut down the required number of required studies to the minimum, in order that scholars and heads of classes may have more time and wisdom in dealing with the question.

T. F. Chang: I am not speaking from the viewpoint of an educationalist, but a father of six children. I would not think of sending my children to a non-Christian school. I don't care what people say about wisdom, I do care that they grow up Christians. I do want them taught properly along the lines I would like myself to be taught. No matter what happens to the Christian educational system in China, we must have some institutions for the specific purpose of educating the Christian children in China. If the missions decide to carry on educational work in China on the broader line laid down by the governments, then let us have private schools for the purpose of teaching our own children. That is the wish of the father of six children.

T. Z. Koo: I speak from another point of view. I am a Christian and a father, but I have no desire particularly to send my children to a Christian school where Christianity is compelled to be taught. Just another point of view. The place where my children should be taught Christianity is in my own home. If we don't begin there, I don't care what school you send them to, the work will be superficial. So I would like to give that point.

Francis Wei: How would the government answer the objection that they should not have any negative requirement, that is, they should not prohibit any kind of teaching, when the minimum requirements laid down have already been fulfilled. In the second place, why do government educators prohibit the teaching of religion,—arbitrarily or for some good reason?

King Chu: Yes, the government has the right to set up negative requirements, the prohibition of teaching Bolshevism for instance. Since China permits all religions to stand on equal footing, there are religious disputes. Children should not be prejudiced. Wait until they have maturer judgment on the matter and don't prejudice them in elementary schools. Besides, the government does not forbid the teaching of religion, it only demands that the teaching should not be made compulsory.

F. Rawlinson: I am wondering whether this regulation against the teaching of religion would apply equally to the teaching of Buddhism or any other religion, or whether it applies particularly to the Christian religion.

Sten Bugge: This regulation issued by the government is really going very far in consideration and fairness. One thing which I think is very reasonable is that the government demands that control of all institutions shall be in the hands of Chinese as soon as possible. But how much in it is anti-Christian and how much is anti-foreign? How much is desire to get control of religion? How sure are we that this is really and definitely anti-Christian? I, for one, am not sure. If the new Chinese Christian Church were to take over all education and at the same time successfully emphasize religious liberty, I think the question of the subjects to be added to the regular ones could be left to the individual schools or bodies. The difficulties connected with the government requirements are considerable. How can we have, for instance, electives in the primary schools unless we leave it to the parents? Children themselves cannot really select their work. Then the subject is not elective. Many of the parents think that religious instruction is Sunday School services. They think that an emotional appeal is being made to the students three times a week.

T. Z. Koo: I would like to ask Dr. Wallace and his associates this question Does this demand issued by the government apply to schools distinctly financed by money from abroad? Suppose you have a Christian group in China organizing a school that is entirely financed and taught by Chinese here in China, what are the conditions of registration under these circumstances? Have you made a statement on that?

Sanford Chen: I certainly believe that it applies to schools supported by foreigners only. When I visited the Ministry of Education they told me that it was a mistake of those who made the old regulations that "foreign elements" in Christian schools were not stressed. Schools entirely supported by Chinese Christians will have nothing to do with this regulation. Because, as its title indicates, it is for schools supported by funds contributed by foreigners.

T. C. Wu: I believe that Christianity cannot be taught. It can only be lived out. Most of us Chinese delegates present in the conference became Christians not because of the courses we took in colleges or schools, but rather because of the influence of missionary teachers or friends. For more than ten years, I attended mission schools and I took all the courses that were required, but those courses did not make any impression on me, and I did not become a Christian until I was a junior in the Shanghai College. It was then through contact with some missionaries who lived such Christ-like lives that I became converted. That is a fact, and the common experience of my fellow-Chinese delegates and other Chinese who were converted. Then I do not see any opposition to the registration or to the abolition of the so-called "educational extraterritoriality."

C. K. Lee: If the mission schools do not stand for more than the government schools stand for, then I propose that we close them at once. The Christian schools stand for something more than the government schools. We have a place for Christian education in China. Then let us stick up for the purpose of the Christian schools. It is something very important of course to have the recognition of the government; but it seems to me that it is not sound for mission schools to change their ways and follow other ways just to register. If that is the situation I don't see why mission schools want to stay in China.

T. Z. Koo: Have we any instance of a theological school being registered with the government?

Sanford Chen: So far as I know no theological school is registered with the government, unless as a professional school. I would like to tell this body that nearly all the government people who took part in the formation of the regulations are very friendly toward us. They have told us repeatedly that they are going to make it easier and possible for Christian schools to get registered. There are two classes of people in the government that I met. Both appreciate the services of the Christian institutions and are sympathetic with the situation that we are in. But as to the question of religious instruction, I find that one class believes that it is the moral obligation of the Christian schools not to make religious instruction compulsory, because more than half the student body is non-Christian. And so the choice of the non-Christians to enter Christian schools is not a free choice; it is a choice between schools in which religion is taught in a compulsory way and schools with poor education. There is another class. These are the Christians. There are several in the government who took part in the formation who believe it would improve the instruction of religion in the Christian schools if it were made voluntary. I believe that nearly all the persons I meet, the Christian persons, believe if it were made voluntary there would be a great improvement.

I left my family in Nanking. I would like to have my boy trained in the school where I graduated. I find a teacher of religion who is non-Christian. I wish my boy to be brought up in a Christian institution, but that is a disappointment. I believe that such disappointment as I mentioned will be avoided and great improvement will be made if we make it voluntary instead of compulsory.

R. E. Chandler: I understand that Yenching University is trying to get registered. Pupils are not obliged to take the courses in religious instruction, but it will be included in the university as a whole.

C. G. Sparham: In the year 1922, at the request of the Shantung Christian University Board of Managers, I called upon the Board of Education in Peking and

gained some information as to the conditions under which the Shantung Christian University might receive government registration. The Secretary of the Board that I met, Dr. Jen, told me that it would be quite open to the University to teach religion but that we could not require students to attend these classes. In other words, religion must be regarded as an elective. I mentioned that we should give divinity degrees. He said this would be quite within our province, but added, "while we do not question your right to give divinity degrees, we wish to make it plain that the government will not attach any importance to divinity degrees." Degrees in arts, medicine or sciences might be the basis on which the government scholarships or other advantages might be granted. Divinity degrees would not receive any such advantages from the government. At the same time he would not by this mean to imply that the government would object to the University giving such degrees or question their ability. The whole attitude of Dr. Jen was exceedingly friendly to the idea of the University being registered. His attitude towards religious matters seemed to be quite satisfactory.

Mrs. Thurston: Since the University of Nanking is not represented, I shall try to explain how they are trying to meet the situation, and meet the criticism that courses in religion are being taught by non-Christians. For the large lower classes in religion they are offering a course—the one required course in the University—in comparative religion. In the presentation of the view of other religions they are having the presentation made by people who are not Christians, but who know the doctrines, so to speak, of the other religions. That probably is the foundation for the statement that courses in religion in Nanking University are being taught by non-Christians. The part of the work dealing with Buddhism will be taught by some one who knows Buddhism and so on.

Francis Wei: We must get at the psychology of the government authorities. That is another question. Prejudice the minds of the young children by teaching them the different religions or by not teaching them any religion. If we do not teach them any religion they will come across religion in other ways. The best way is to give them a fair knowledge and a fair chance by teaching all religions, even in the elementary schools, because they will have to deal with them in human society. How is Mr. King Chu going to answer that?

F. Rawlinson: I have been told that there are some who think that this matter has been to some extent the result of influence on the part of Christians in North China, whether included in the government or not, and does not represent a widespread movement. I know one thing which is a fact, that the Chinese all over China, particularly Christians, are raising serious questions about compulsory education, and I am surprised that the government has been as mild as it has. It could have gone as far as Japan did go in the beginning. This is a very interesting point. The Educational Association might very easily study it. The large majority of Chinese Christians are objecting to compulsory Christian education. Why? I don't think anybody can give a conclusive answer to that question. But it ought to be studied. My own opinion is uncertain. I have some serious question in my own mind about the wisdom of compulsory religious education. In the first place, it seems to assume that Christianity cannot be taught in such an attractive way that people will want it.

In the second place, there is danger that compulsory education will present only one side of Christianity. I have a strong feeling that some of our Chinese friends have that point in mind.

In the third place, however we teach religion, it must be taught so as to develop that primary Protestant principle that a man doesn't become a true Christian until he knows how to make a free choice. What we have to face is how to put religion into our school system so that free Chinese have a full chance to accept religion for themselves.

T. Z. Koo: One point we must not lose sight of. The need for bettering our religious instruction and religious work in our schools is there, whether the government requires us to register or not. Let us not forget that. There is need for better methods and more sensitive teaching of religion and a better grade of teachers. We must improve and change and reorganize no matter whether we are forced to do it or not. I hope this discussion from the background of an order from the government must not tend to close our eyes to that very important point.

Mrs. Thurston: In connection with this subject, I found myself, when I read these regulations, willing to dispute with the government the right to dictate the curriculum of a school. I think education should be free, free of control either by church or state, and the question of the content of the curriculum is a matter that should be left to educators. If left with educators, there are good reasons for putting into the list of required courses things of the highest value which should have the very most important place in the education of the men or women or boys or girls for whom we are responsible. When I say that we should still ask for the inclusion of these courses, I have very definitely in mind a kind of work which is *not* propaganda, but which will produce religious intelligence in the educated group in the community, which will produce a real understanding of the background of that very, very important part of civilization and of culture; which belongs with the history of Christianity; and I cannot see how, conscientiously, as Christian educators, we can leave that out of the list of courses upon which we put the first emphasis. Psychologically, I think there is an enormous difference between what is forced upon students by compulsion and the thing which is stated as a requirement, and the use of the word "compulsory" in dealing with this matter has been the cause of a lot of trouble in our schools. I cannot see how we can plan a course of study for a Christian school in China without requiring courses on the background and the history of Christianity.

J. T. Proctor: "What are the conditions under which Christian schools may have a permanent place in China?" One of the conditions that is vital if our schools are to have a permanent place in education in China, is that they shall be first-class from an educational standpoint. They cannot be permanent on any other basis. We need not worry about the future if we can make our schools first-class from an educational standpoint. If we can so correlate our Christian schools into a system and reduce the number to a point where we can secure adequate teachers we need not worry about the future. If they are not first-class from an educational standpoint we have everything to lose. At least, we have a great deal to gain and nothing to lose by linking up with and cooperating to the fullest extent in spirit and in letter with the government system. We ought to be glad that the time has come when we can cooperate in an educational program like this. This has come only after a struggle of years. Schools should be directly and vitally related to the Christian community and the Christian Church. There is no question about it. Our boards have no right to continue the support of schools except as it is indicated by the Church that this contribution is needed. This applies to all grades of schools. I believe that the time has come when the boards of control in educational work should be administered by the Chinese. Personally, I doubt very seriously whether they should be organically connected with the Church. They should be made up of Christian men and women. I do not believe that the organized Church, as now organized and struggling with other problems, should be saddled with the whole program of education which we have developed. I think this would be too much for the Church, at least in its present state.

C. S. Miao: Up to the present time our churches and our educational institutions have gone separately. The educational institutions have gone their own way in one direction, the churches in another. They do not meet. Probably educational institutions have gone much more rapidly than Christian churches. They developed at such a rate that the churches have lost track of the progress of the work and policy of the Christian institutions. If you ask a Chinese Christian, "Do you know anything of the work of your own school?" you will find to your

surprise a very blank answer. They are not interested because they do not know anything about it. They have no share, they have no thought about these institutions. They have never been consulted and never been taught.

If we want to appeal for religious liberty, there is no better time than the present. Only the few school people talk about freedom to teach religion. The rank and file of our church members have never heard of the six regulations published by the government. This is a sad thing. Can we start a nation-wide educational campaign in our churches. Shall we now start to educate our church members on Christian education, the problems of Christian education, the aims of Christian education and why children should be educated in Christian schools? These are problems in which the churches ought to share in order to know about them.

Then in regard to question 4, as I said in the preceding session, as Mr. Koo very well said, we ought to distinguish these two issues, our relationship to the government and the freedom of teaching religion. It is an educational problem. Which is the better way to teach religion, the required or voluntary plan? The latter is more important. Should we not spend most of our time on this real problem? I want to remind you, if you will allow me, we want to Christianize the students in our schools. Religious instruction is only one of the many means of arriving at the goal. There are other means and other ways. Are we serious in other things? At the present time, the majority of schools I have visited think that if they require religious instruction their duty is done. It is not done. If we are satisfied, and self-deceived in that way I should be greatly disappointed, and there is no surprise at all to find many Chinese Christians opposing compulsory religious instruction.

F. F. Tsu: I think most of us are very anxious about the present situation in Christian colleges, which are looked at as agencies for promoting religious life among our students. We spend so much money on our institutions and so many young people come to us, and yet as religious agencies, for promoting religious and ethical life, we have sufficient ground for being disappointed in them. I recently attended by request a faculty meeting in a leading Christian institution, when they discussed the subject of religious life in the college, and from all quarters the impression was gained that the students were uninterested in religion. Religious activities, Christian endeavor meetings, etc. were poorly attended, and this was a very good institution judged by ordinary standards. Finally we came to the conclusion that it was a wrong method for us to try to study the failure of the college in producing the religious result we wanted. Why are students uninterested? The right way of approaching the problem is to tackle the faculty itself. We have to ask ourselves if faculty members are interested in religion. Do they take a broad, active, personal part in the program of religious work and life in that institution, and then we found that we had got to the sore spot. Members of the faculty comfort themselves by saying, "I am a specialist in geology," in botany, or what not and in the religious work of the institution they take no part. It was found out that the personal living of some faculty members was far from being Christian judged from personal standards. What better results could we expect from our student body, if we find that the faculty in our Christian institutions so poorly represent Christianity? Our first problem is to tackle our faculty, and ask ourselves, can we say that every faculty member is actively engaged in some kind of religious activity, is having a part in the religious life of that institution?

The second problem is: we are anxious for larger attendance at Bible classes. The attendance at chapel service is not as good as we had expected. It has fallen down. Are these traditional forms of activities desirable for the present? Are there better ways? Can we achieve good results by the use of other than the older methods? Here is a problem for the expert in religious education.

G. W. Gibb: I believe that the greatest efficiency should characterize our educational work, and this includes the teaching of Scripture. We should have the best Christian teachers in all our schools: men who give their best both in the preparation of their work as well as in imparting knowledge to their pupils. It is sad to

hear of the lack of success in the teaching of Scripture in our schools. With all my heart I believe, and I have had a little experience, that if Scripture is taught interestingly, as it ought to be, pupils will be led to consecrate their lives to the service of Christ. I cannot imagine a Christian school without the systematic teaching of Scripture.

E. R. Hughes: As I was coming down from tea I saw on a door "The Religious Education of the Methodist Episcopal Mission." It seemed almost blasphemy. Unfortunately, it is not a joke. It is deadly serious. The first step for us to take is to come back to the idea which has been back of our education in China. The whole of true education is religious. We need to have a very thorough knowledge of The Great Learning, and I defy anybody to read the doctrine of the Mean without finding it to be a religious book of extraordinary power.

The whole of education has got to be religious, and I think where we have broken down is the fact that we have always thought that we should try to make religion hinge on the teaching of little bits of Bible and other little bits of other books.

Now I come to the point here where Dr. Wallace assumes that we are all agreed on No. 5, that schools are not run for religious purposes. That is just where the mission body and educational associations will find that there will be a vital division. Personally, I agree that the Chinese government is perfectly right in insisting on that point, because I think that is exactly where mission schools might not play fair. What are you going to teach Christians? Who are you going to get for teachers? Don't mind teaching science, but first of all be Christians. The Chinese government is perfectly warranted in insisting that the teacher of science has scientific qualification.

Second, when a Christian comes to run a high grade secondary school you will find if science is taught effectively,—biology, chemistry and science, the main tendency at the time will not turn people into the church, the intellectual rationalistic pull is too strong. Let us be honest. Let us not say we will have cheap science teachers and put our money on something else. Let's play fair with the government. Our science teaching will be judged by its honesty and by the way it can bring in and link up students and develop the desire to seek the truth. On the other side, effectiveness comes from personal work. There the Chinese government makes true appeal to which we ought to agree. But I doubt if we do.

Chen Wei Ping: I am a graduate of a college run by the Methodist Episcopal Mission. I was also in a college in America run by the Methodist Episcopal Mission and after that at Boston University; that also is Methodist. So I happened to be hit by one of the last statements.

There is no object for the Church to run schools in China if you don't allow them to teach religion. I have no use for the schools who hire second-rate men to teach science. If we want to have schools that can compete with the government we have to have first-class professors on every line, religion as well as science. In America you have a government school, the state university at Columbus, Ohio, which has five thousand students, and about an hour or thirty-five minutes from there on the train you come to Ohio Wesleyan which has thirteen hundred students. How could a church school compete with a state university? Then you come to the University of Michigan which has eight thousand students; then there is Albany, one hour and a half away, and here you have a church school which has little more than four hundred students.

As far as I can learn the Rhodes scholarships during my two or three years in America were all won by church school students. Then I have known church school students to come to Johns Hopkins and enter without taking entrance examinations when students from state universities were compelled to take entrance examinations, and that speaks pretty good for church schools. I don't see why we people in China could not run church schools as efficiently as the churches in America.

Southeastern University has been supported by the government and it has ten thousand students, while Ginling College and the University of Nanking have only five or six hundred. We may run side by side with each other without any conflict and I think they are both justified in keeping their existence, but we will run the smaller institutions and we will build Christian characters and church leaders from our schools.

Sten Bugge: I was just saying that religious instruction is not merely an emotional appeal two or three times a week. Religious instruction is not an emotional appeal, but it is instruction in the great facts of the Christian religion. The facts of the Christian religion, whatever they are, are big things in many ways. When for instance, I teach English, I am constantly up against Christian ideas which I have to explain. This is one small indication of the cultural value of religious instruction. The emphasis must be put on it as instruction. It is an attempt to give to students the intellectual framework of Christianity. I have had the privilege of teaching in schools in Norway where we have somewhat the same situation as in China. I have taught in higher middle schools where religion was not an examination subject but attendance was required. It was a burden to the students and to all the teachers. When this system was first introduced it was maintained that religious instruction must be so fine and so attractive that it will of itself draw students. But it has become a secondary subject. I would rather take religious instruction out, than make it secondary. An elective subject will tend to be a secondary thing. If you read through some of the text-books brought out by some of the publishing houses here and also realize that the philosophy of Peking University and similar views of life are embodied in the books that are going to be taught to the little children of China, you will realize that if we are not allowed to have definite Christian instruction it will be a very hard task for us to try to implant vital Christian ideals into the youth of China.

R. J. McMullen: Several of the questions raised are concerning the relation of church and school—How can mutual interest and helpfulness be developed between them? A Church will be linked up to that school which has met and/or is now meeting the educational requirements of its members and their children. On the other hand a school will be interested in that Church whose members have graduated from it or whose children it is now training. This means that our schools can only be really linked up with the Church as they provide suitable education for its constituency. As most of our Christians are rural people and nearly all of very limited income, the bringing of the school fees within the financial reach of the church membership must result in greatly reduced school receipts. On the other hand, as has just been pointed out, our schools can be made permanent only by being made better. This involves an increased expenditure. How can this financial problem be solved? Unless it is solved school fees will increase, children of Christians will have to remain uneducated, our student bodies will have an increasingly large proportion of non-Christian, if not anti-Christian, students and the Christian spirit and character of our schools will be more and more endangered. Since Mission Boards, many of which are burdened with debt, cannot make larger grants to educational work, this problem can only be solved and the school budget balanced by fewer schools each with a larger subsidy and having as its primary function the providing of a high standard education suited to the needs of our Christian constituency. Thus only can the relation of Church and school be as it should be.

J. R. Mott: This has been a very fascinating hour and I am very responsive to very nearly everything that has been said. I see that a large synthesis really takes in everything we have had in this day. Whatever we have discussed, it is our pronounced conviction that we must have a thoroughly articulated system of education in this great land that will not be secondary in quality to whatever may be shaped by the government. In quality it should ultimately, if not very soon, transcend what secular education at its best can do. We are not in the dark ages. We have the facts of all the Christian centuries. I have been a student of church

history. If you cut out of the life of nations the Christian schools and colleges, you would cut out the life of the Christian Church. These schools of the prophets I have in mind are not simply so-called divinity schools, but the institutions, some of them among the most humble, from which have arisen the succession of teachers of the Christian Church, and from which have come the existence and conquering power of the Christian Church.

It may interest you to know that a large part of my library is made up of biographies of great Christians in all walks of life, not simply ministers, but likewise doctors, educators, lawyers, statesmen, editors. They are from various walks of life, but all sought to apply within the sphere of their calling the Christian faith, the Christian spirit and the Christian principle. I have been highly impressed as I have followed the lives and works of these noble men,—placed among the greatest personalities of the centuries—how there entered into the lives of these distinctive Christians the influence of Christian teachers, not always specialists, as Mr. Hughes has pointed out. Those teaching subjects entirely apart from religious education, so taught their subjects, so lived their lives, that they made Christianity attractive and contagious. My journeys have taken me to universities, to colleges and a great many high schools in nearly all the nations of the world. I have also the advantage of revisiting these institutions sufficiently frequently, and then following graduates out into the world, to form some conviction as to the secret of the personalities that have done most to advance the Christian religion. I have no hesitation in saying that they have been exposed to some of the finest and best equipped Christian personalities in the plastic years of their undergraduate days, even reaching down to lower schools. From Christian colleges and universities, I would say even more truly, from Christian schools, has come not only the ancient leadership, the leadership of the earlier centuries, but present day leadership of the aggressive and constructive forces of Christianity. If we would inquire in this room, every man of us, every woman, would be obliged to rise up and pay tribute to what has come into our own lives through some certain institution, and asked to get down and write of it, we would all come to the conclusion that the influence, above all influences, was that of contagious personalities, some of which we might properly call professors of religion, which is a most difficult profession, in some respects, only now being created in the sense of religious education. A professor of religions especially a professor of the Christian religion, the most difficult of all religions, has to work under a great handicap. However, we must have them. We have got to have men with the intellectual faculties, fine modern scientific methods and genuine religious experience that will help to give that content to the faith and will get those methods, those habits, those processes into the life of the students that will be reasonable and vital as judged by every test. That is going to make a great demand upon us. Along with that, we must not overlook the fact that all our modern education must be shot through with Christian passion, and must be, therefore, set forth before the student by those who live the life that is hid with Christ.

I have recently been reading the life of Sir William Osler, the greatest medical professor of the century. As I read of his life first in Toronto, then at Philadelphia, then at Johns Hopkins, and finally at Oxford, I was impressed not so much by his conversations but by his life in which God found opportunity to communicate Himself to the people by this unselfish personality. He illustrated in his thoroughness and wondrous honesty, in his attractive living of the Christian life, in the use of his time in the great unselfish cause, the Christ life, and gave God his opportunity to impress successive generations of medical students.

It is most important to study this deep secret of how great Christians spend their time, and how to get personalities related to Christian institutions, and make them not just simply so-called, but pronouncedly Christian institutions, and so compellingly Christian that they will accomplish these wonderful works. To this end we must get men who are not so crushed with the burden of developing subjects as with developing Christian men and women. To this end we must get purely first-class men in relation to the Christian faith.

There is no more critical work for our schools to face. We need men and women that discern, whether they resort to Bible classes or open forum or to sermons—we cannot be superficial at this point. It is a belief of mine that there has been no greater opportunity than the one we have at the present time. In some way we must find these personalities. I cannot but believe that the one who has brought us in front of these doors has in preparation now the men and women in this and other lands who, in answer to prayer and the means employed by Christians—intercession—and then seeking to listen to His answer to our intercessions, can be sent out with a sense of mission, can be called out with a sense of mission to teach what is imperatively needed and essential.

There is much more that one would say, but I should wish to leave this as the deepest single conviction I hold,—it is a matter of personalities.

I have recently been related with three executive committees of Christian institutions of high learning, not only Christian institutions but also those established by the government, and I am pained to say that this, unless I am mistaken, the most important part of education, is receiving relatively the least attention, this matter of finding the personalities, who are not only scientifically thoroughly equipped for their work so that they are not ashamed or we are not ashamed on their behalf, but who also will have, what is infinitely more important, a genuine religious experience and a genuine sense of mission.

I have been collecting the books of sermons for schoolboys and students by the preachers who through the centuries have touched them intellectually, and aroused spiritual passion—such as sermons of Thring, of Edinburgh, President Dwight of Yale, and people of different nationalities. As I have studied these sermons as well as biographies, again to me it is made clear that it was the work of contagious personalities. It is God's own work to qualify his workers. It is a belief of mine that we must cooperate with Him in the discovering of them in the answer to our own intercessions.

I would sum up by saying, at all cost, and I use the term advisedly, we must have a system of Christian education in China that will never be regarded as second in the point of scientific value. Even though it may be very much smaller in quantity, it will not be called second. But in the end it must have something that will not be found in any other source. We must put in the front line of our endeavor, our prayers, backing them with money and men to include all the Chinese nation, those men and women who have been prepared and will come from near and far with a sense of mission, who will be, what I call here in this off-hand statement, contagious personalities. There is no language for describing personality so pure in heart, therefore so thoroughgoing in their processes, and so sensitive in their consciousness as is seen in their lives of self-discipline, and so absorbed in the great unselfish cause to which every person here has given his life, that God finds His opportunity in him.

I remember having spent a week with Mr. and Mrs. Mateer in the little village of Tsengchow, where they had a little school of boys. They were able to say not one of its graduates went out without being a Christian. Among the graduates were many teachers and preachers all over the country. I remember the longer we lived in that home the more interested we became to find out what was the secret. Some schools we visited were frankly un-Christian, whereas this was a center of unselfishness in the quality of the life, the genuineness and the thoroughness of the work. They said, "We cannot impress more than sixty or seventy successfully," and so through a period of over thirty years not a boy who had come up to graduation did not go out a Christian and with a passion to love. Many have been impressed by some of these teachers. What is the secret? We find it in the life of Dr. Miller, the splendid missionary; in Japan, Neesima, the missionary in Hokaido; in the life of Dr. Clark, and others of our own country; in the life of Professor Johnson of Norway. They looked upon theirs as the most important work, and were concerned not to develop subjects but to develop men; to raise up leaders who would stand up after they died and become the pillars of the Christian Church.

Discussion of Findings

E. H. Cressy: In their relationship to the Church, it is essential that the schools be related to the educated membership in the Church, not merely to the rank and file of the Church as a whole. While we want the Church to have a large control in our educational institutions, that control should be based on the views of the educated membership, not the views of the rank and file who may not appreciate the value of the school and the things that actually make for its best efficiency.

Under 3 (1) What would happen if the terms of recognition were accepted: a sub-committee representing six colleges considered this a while ago. They are not at liberty to report until the matter is acted upon by the bodies concerned. They faced the situation very frankly. One college after another stated that if they should go ahead and register it would mean crippling the institution financially and the cutting off of some of the work. This might be necessary, might be a sacrifice that we will have to make. For some institutions it will mean the finding of themselves. Some schools will be unable to register under the present regulations. They will be put in a very difficult position both with their faculties and student bodies and with people around them. It will mean the closing of some smaller ones. The schools that go ahead and register will also be involved in serious consequences. There is the question whether or not the home constituency will permit them to do so.

D. E. Hoste: I want to express my appreciation of this report.

PROPOSED INTERNATIONAL MEETING

Dr. J. R. Mott:

I had the opportunity yesterday, at the luncheon period, of meeting with the sub-committee on findings that the Executive Committee had appointed to consider this matter. In the case, I understand, of all the other committees on findings, they have had the advantage of having discussion here in open conference, in a sort of open forum on the subject with which they were to deal. As this subject came last there has not been enough opportunity for such discussion, but, wisely, in order to save time you arranged to have the committee designated to deal with the subject of the proposed world gathering meet in advance, and I was kindly invited to sit with them and make a statement.

I shall try to make my statement as brief as possible in order that we may have the findings which that group has already prepared as the basis for this morning's discussion. At that time possibly you may wish to raise certain questions which I do not at this time anticipate. I shall save the time of the conference by not making my statement too long.

The World Missionary Conference at Edinburgh met, you will recall, in the year 1910. It was a truly notable meeting, judged not only by what took place there but by what it has led to in subsequent years. It performed only one legislative act; that was the creation of what they called then a Continuation Committee. That committee has since been dissolved and has been replaced by what is known now as the International Missionary Council. Among the duties assigned to the Continuation Committee at Edinburgh was that of calling, at some subsequent time, when in its judgment it would be the best time, another world conference. But that has not been done.

The War intervened. The whole outlook has changed. The War and other causes made it desirable to disband the Continuation Committee, which in a sense was a self-appointed body; self-appointed in that it was established by a conference which was not officially called by the boards or missions or churches, as I will explain a little later. There was a growing feeling across the world that in the place of the Continuation Committee there should be some international body which would be official, which would officially represent the agencies which had been in cooperation up to that time. That led to the organization known as the International Missionary Council.

Not long after it was formed, the question was raised repeatedly: "Should we not now begin to prepare for another World Missionary Conference?" This question was raised in various parts of the world by leaders of mission boards, by missionaries on the fields and by churches rising here and there. It was a subject of special discussion at the meeting of the International Missionary Council at Oxford where you had representatives. The discussion did not lead to a final conclusion. It led to certain recommendations, and the matter

was referred largely to the Executive Committee. They pressed inquiries in different parts of the world and discovered that there was a growing conviction in different quarters that the time was near at hand when it is evidently desirable that there should be a coming together of recognized leaders of the Christian forces from all parts of the world to face up to what is manifestly an entirely new situation.

In the first place, the marvelous changes—I use that word advisedly—the marvelous changes which have come in almost all parts of the world since the meeting on the heights of Edinburgh have justified the leading workers, who have the confidence of large Christian constituencies of different fields, coming together to interpret corporately the implications, the significance of these changes to the world-wide movement built around our Lord Jesus Christ.

In the second place, the evolution which has taken place inside the Christian movement, the fascinating, almost bewildering development within organized Christianity and its many adaptations would justify—not only justify but would seem to make it absolutely essential—that those responsible for leadership of the Christian forces should come together to compare experiences and to review tendencies and to study the demands. I say studying the matter, we discovered this growing conviction.

And then in the third place, quite apart from what I have indicated in those ways, we discovered a desire for fellowship, a desire, in view of the heavy burdens, in view of the great responsibilities, in view of the momentous decisions, to get into each other's presence and have fellowship to interchange in a free and unhurried way visions and insights and growing convictions, and to share solicitudes and hopes and to enter into the intimacy of joint intercession. I cannot in any better way describe it. This has had as much to do in influencing our Executive Committee to believe this our duty, to feel our way at least, as the other two causes, either one of which to my mind would justify the calling away from their work of the principal leaders, of those creative minds, responsive spirits and those charged with heavy responsibilities to count the costs.

Now having gone that far our Committee of the International Missionary Council—as it is called, the Executive Committee, an ad-interim body of less than twenty said: "Let us go about this in an entirely different way from the way in which we approached Edinburgh." You see, Edinburgh was approached in this way. A few persons in Great Britain, North America and on the Continent of Europe, a few kindred spirits, thought that the time was at hand for a World Missionary Conference. On our own initiative, we went to Oxford and we hid ourselves away in one of the colleges for a week. While there we decided there should be a World Missionary Conference, where it should be held, when it should be held, what should be its scope, the character of personnel, the program. We were led to decide on the method of having eight commissions to deal with eight subjects then in prominence, such as, World Evangelism, Christian Education, Christian Literature, the Christian Church, Leadership, Unity and Cooperation and so on—eight great subjects. Then and there at Oxford we chose the personnel for all these commissions. We called Mr. Oldham to become Executive Secretary of the conference and we set up the whole organization. We devoted then, two years in preparation.

I have described thus fully the preparation for Edinburgh to show you what a different plan is now in view. We said: "That is not the plan for this age. These very changes that have taken place make the thing out-of-date and unwise. We distrust our own judgment. We are living in a scientific age. We are living at a time when the whole Christian movement is much more highly organized. There are responsible groups in nearly every principal area of the world which have already begun corporate thinking and fellowship and prayer and, in a measure, action that were not then in existence." Use your memory: the German Ausschuss was in existence, the Committee of Reference and Council in North America was in existence besides organizations in Scandinavia, Holland and Switzerland, the National Christian Councils in Asia, those forming in the near East and even in the heart of Africa, and the effective organization of Latin America.

This was a new situation, so this plan was suggested. Before deciding finally whether there should be a world meeting, and before, therefore, considering where it should be held or its scope or reaching any final decision with reference to personnel, we would take time to make inquiry, not by questionnaires sent through the post, but by a more important approach, in the sense that it would give more adequate opportunity for expression. I was asked if I would not rearrange my work, as the Chairman of the International Missionary Council, and visit as many of the fields as possible, which I had not visited in recent months. I had already covered Northern Africa, Western Asia and Southeastern Europe. With the help of Dr. Warnshuis and Mr. Oldham, I had visited practically every European country or mission field. The request was: would I not arrange to get in contact with the fields around the Pacific Basin? I was able to arrange my work and am now on the journey. I have met these last days with groups of the Christian leaders in Japan and Korea and now with yourselves, and in these next weeks am to meet with groups in the Philippines, the Strait Settlements, the Dutch Indies, Australia and New Zealand.

We are making special arrangements with reference to India, and Mr. Oldham will go to certain parts of Africa which I have not touched—South Africa and East Africa.

Next July, we propose to have in Sweden a twelve day meeting of the Committee of the International Missionary Council to review the findings and suggestions and all the ideas that we may gather from these different sources, and then to come to a final decision. We have decided that we must have with us at that time a Chinese Christian leader, an Indian Christian leader, a Japanese Christian leader and one from Latin America. Action has been taken that one shall be invited from each of these areas to meet with this small group of the Executive Committee, during whose sessions final decisions will be made in regard to the proposed meeting.

Now Dr. Yui suggests that I indicate how China may help. I think in no better way than in discussing as fully as you may wish all the findings that your committee that met yesterday have prepared and which Mr. Lobenstine has just placed here on the table. If these will be circulated and Dr. Yui will arrange for someone to present this report, we can have a brief opportunity for discussion

under each of the findings brought in. You may have questions to ask at each stage which I have not anticipated.

It has been the judgment of the Committee of the International Missionary Council that what is needed is not so much another World Missionary Conference, like the one at Edinburgh where there were 1200 delegates from all nations, that was largely, what may be called, a "sending countries' " conference. That is not the need now so much as a much smaller gathering that will much more facilitate intimate interchange of experience and convictions and will stay in session longer and will, therefore, be able to do corporate thinking much better than a large gathering. Different sizes have been suggested. The smallest that anybody has suggested is double the size of the International Missionary Council. The International Missionary Council numbers eighty persons. The largest number suggested is four hundred. You will find it very difficult to make the conference thoroughly representative with a number as small as one hundred and sixty. Obviously we cannot make it represent every agency in every country. Representation will have to be on a different principle. That is generally recognized.

Now if it is not to be a large world conference the question arises as to the plan. It has seemed to us to be much more simple if it were made what might be called an enlarged meeting of the International Missionary Council, enlarged with reference to having adequate representation from the various churches rising all over the world and the various national Christian movements like your Council. The reason for this is that the International Missionary Council is already in existence, is already an established institution. By this method, we do not lose time. The Council can begin to function and take on the responsibility for assembling this body. If we wait to set up another organization that would be officially accepted in the countries that have been represented the fear is that we would lose so much time that we might miss one of the great advantages of the occasion. Therefore it is much better to call it an enlarged meeting of the Council and to make it not an official body but to expand it and make it a fully representative conference. I mention this to explain why this phrase, "enlarged meeting of the International Missionary Council," appears in the report of the findings' committee.

Mr. Chairman, I shall not speak more at length.

Discussion of Findings

R. F. Chandler: Mr. Chairman, I feel presumptuous to make a request. And yet since learning of the proposed plan the question will not leave me and I should like to ask a question which Dr. Mott may answer for us to our fuller understanding.

In the preamble it says that "It is our conviction that the younger as well as the more established churches in the world should be brought together to face in common the new situation confronting Christendom today and to seek to know anew the mind and will of our Lord in the task committed to His disciples, and we believe that the proposed gathering will provide the opportunity for such an undertaking." In the findings as proposed it does not say missionary anywhere. That is the point on which I wish to speak.

My question is relating to the continuing status of the work of the International Missionary Council as such, and to the possible framing and preparation of this proposed meeting, which may be quite well an enlarged meeting of that Council

The sending countries are spoken of and the receiving countries, and yet perhaps it might help us to put it more concretely. For instance, many of us find it difficult to sing that old hymn of Bishop Heber's "Greenland's Icy Mountains", parts of which are vital and clear and true for us and yet whose phrasing at certain parts arouses irritation and antagonism, because of the attitude expressed of these sending countries to the receiving countries. In East and West this hymn is published again and again these days.

Now on what basis will the churches, we think especially of India and Japan and China, have a share in the continuing work of the International Missionary Council regardless, for one thing, of such an enlarged meeting as this and also of any such meeting when held? Is it a conference of the churches and organizations which are operating missionary work with the victims of missionary work? I use the word "victims" because it is in the sense which we have too much thought of it. We missionaries, and mission secretaries at home, and church members (through the influence of missionaries at home), have thought of it like that. And certainly there have been expressions from Christians of these countries of such a feeling. I sometimes have the expectation, and very often have a hope, that even the good word missionary may pass away, that the whole thing may be a sharing back and forth. To be sure, in the present situation the sending countries are doing the sending, having certain resources which do not exist elsewhere, but there are resources in other countries which are coming back. But the only one to send us is our Lord. His task is not only missionary commission in the narrow sense.

I therefore ask, is that provision in the International Missionary Council, in its work and in this proposed larger meeting for membership and participation, on equal and dignified terms with representatives of the East?

J. R. Moff: I am glad Mr. Chandler asked this question. I can assure him unqualifiedly in the affirmative in his very large question. There are four comments I wish to make.

This coming proposed meeting is to be radically different from Edinburgh in this important respect to say nothing regarding others. Edinburgh was made up entirely from the point of view of the sending countries. That this was so was almost an accident. It was not by design and plan. We had a few representatives of these great rising churches—great not always in size but great in their full vitality and significance. We had Bishop Azariah of the Indian Christian Church, Yun Chi-Ho of the Korean Church, and Cheng Ching-yi, the seven memorable points of whose speech are known all over the world because they were so prophetic and significant. Yet we had only six or seven nationals of the mission fields out of 1100 or 1200 delegates. Just think of it. This coming meeting will be the opposite of that, if I represent at all the mind of those who have expressed themselves. So far as possible, with the present plan of organization, I can answer unqualifiedly in the affirmative Mr. Chandler's question.

Secondly, what do I mean by the phrase "so far as possible with the present plan of organization?" The International Missionary Council was established before you had in China, India and Japan National Christian Councils. It was organized on the plan of work as it then existed. It is hoped by some of us that one of the outcomes of another meeting of this kind will be the complete recasting of the International Missionary Council and the replacing of it by some organization that would be representative, officially and actually. If, however, we announce that as the purpose, we defeat one of the objectives of this gathering. We want to get into each other's presence and find out what we want—that is the objective of this gathering. It is not to prejudice the case and come together and effect such an organization—that is not what we have been asked to do. It may be my hope in this matter. I would be insincere if I did not share my personal hope and conviction.

Thirdly, I doubt whether we will call this a missionary conference. I wish we could spend some time discussing here this morning whether "Missionary Con-

ference" is a suitable term. If it were called that it would be in the sense that every man regards himself as a missionary no matter where he is in the world. My use of the word "sending" countries is to include every country where there are genuine Christians. I think there is no one Christian who does not want to share the love of Christ. No Christian would be at rest as long as there are men not brought under His sway. In that sense I do not think I would object to "missionary conference." In the published recommendations, if we can devise a phrase that will meet the point Mr. Chandler has in view pending the acceptance of the word "missionary" as the common word then I would not have any objection. I am as keen as he is to get a word that will make everybody feel at home in that gathering. My hope is that it will be given a designation that will meet your point.

The committee has a phrase which I like very much, that the meeting "be held at the birthplace of our Common Religion."

In order to meet my comment on "sending countries" I ought to call your attention to the fact that there is coming a gathering, as you probably know, of the Conference on Faith and Order which has been in preparation now for over fifteen years, and which is to be held in Switzerland in two years. We want to avoid trenching on the function of that gathering. Generally speaking this meeting which we are considering will not be dealing with technical questions of the creeds and forms of church organization. We may inevitably get into some of the practical aspects of these matters but their consideration will be no design of this gathering. We are not trenching on the field of the Conference on Faith and Order. On that you may be reassured absolutely.

D. E. Hoste: Question number one asks what are the things desirable for "a gathering of Christian leaders from all parts of the world". In the findings it says, "the younger as well as the more established churches in the world should be brought together". In my mind there is a difference there. The latter would be a large ecclesiastical gathering and is a very far-reaching and very big proposal, of a different character from just bringing together Christian leaders drawn from all parts of the world, without denominational connection.

J. R. Mott: We may say "leaders drawn from the various younger as well as the more established churches". I did not have anything to do with this language. You will notice in my comments I refer to leaders of Christian forces. It is the leaders who are trying to get part of this ecclesiastical Christianity organized.

F. Rawlinson: What I have to say may be of interest to a gathering of this kind. It seems to me to have a very prominent place in the plans for this next international Christian conference.

In view of the fact that the last conference was so well dominated by representatives of the sending countries or countries of the West, it seems to me that the conference ought to go on the other side and insure full representation to the receiving countries, and be so organized that the Christians in those countries to which Christianity has been carried may have a full chance to say how they think Christian work in the future should be carried on in their lands. That seems to me to push the matter a little further and to involve the question as to whether or not in this conference the majority of the members should be from oriental countries or the Near East, or whatever the term may be.

Looking at the world situation as far as one is able to from the viewpoint of China and recalling the great Washington Conference in 1924, I have found this conviction growing in my mind, that whatever the ultimate future may have in store for the Christian world movement, one thing is absolutely necessary in the immediate future and that is that the psychology and desire of Oriental Christian groups shall be worked into the psychology and lives of Anglo-Saxon Christian groups. That is why I think a conference like this ought to give somewhat more than perfunctory attention to the question, "How do the various countries think the work

that is being done in them should be carried on?" The commissions that are appointed should also give serious consideration to that question.

I am not talking from the viewpoint of distinguishing between Oriental and Anglo-Saxon. I am talking from the viewpoint of trying to discover in the most adequate way what is the mind of the Oriental Christian as to the problem of the future Christianization of the world. It seems to me that those commissions should in most cases have topics which shall belong to the work in Oriental fields. And probably most of the commissions should be headed up by Orientals with the view of discovering and studying the psychology and mind of those among whom, and indeed by whom, most of the work in the future will have to be done.

D. E. Hoste: Please pardon my rising again. There is another phrase in these findings which presents some difficulty to me. That is, "face in common the new situation confronting Christendom today." The usual meaning of Christendom is Europe and America, North and South, as contrasted with the nations which are non-Christian. It would seem better to say "confronting the servants of Christ" or something like that.

F. W. Wallace: Would it not be better to say "them?" This would mean the new churches and old churches.

Sten Bugge: We could use the word "Christianity."

J. T. Proctor: It seems to me that we might have a consensus of opinion and a rather strong conviction in favor of both of the two kinds of world conferences,—one the kind that has been outlined here and one the kind I understand Dr. Rawlinson has urged in his suggestion.

As was indicated, at the time of the organization of the International Missionary Council, there were no National Christian Councils to cover the world movement. One of the results of that Conference has been these National Councils. We are reaping the results already since we have National Councils in most of these countries. And again, Dr. Mott has intimated that there may be a call for some reorganization of the International Missionary Council. Now as to the kind of conference we should hold, it seems to me we must consider the interest of these various organizations which are dovetailing into each other and form an inter-organization which is certain to make progress more rapidly than can be conceived in any other way.

In the meeting of the China Conference here three years ago, I remember we felt fairly strongly at that time that that should be primarily a conference for the leadership located here in China. We did invite the mission boards of the various sending countries to send representatives but were not very free in our invitation to them to take full part in the conference. We wanted them here to have the freedom of the floor. But rightly or wrongly, we thought at the time that this was the occasion when leadership should be given to representatives on the field. I wish Dr. Mott could help us to visualize a little more clearly—those of us who have our minds so concentrated on Oriental problems—to visualize a little more clearly the contribution which he conceives the International Missionary Council has to render in helping the churches in the sending countries to follow more understandingly some of these marvelous developments in the Orient and on the field. Unless the churches in the sending countries do follow there is going to be some very difficult questions raised in the future.

What is the function of the International Missionary Council in helping the countries at home to visualize what is going on as the results of the work here in these oriental countries and how much do we as Councils here in these countries owe it to the International Missionary Council to give them a helping hand, a life now and then in helping to solve what is their problem, because they have problems as well as we.

- Three years ago we thought we wanted to have a conference of our own, and so to speak, wanted them to sit in. Has not the time come when there should be primarily a conference of the sending countries in which we sit in and make such contributions as we can in that capacity? It seems to me we can spend the time in no better way, because most of us have our thought entirely riveted on questions out here. Dr. Mott has visualized the problem as it exists at home. After such a conference sometime in the future I have an idea we will want the kind of a conference that Dr. Rawlinson has been talking about in which leadership from the oriental churches as well as western churches will come together on a world situation. Is this next World Conference to be primarily a means of orienting the West, getting the West to visualize and understand what is going on in the orient and we helping them to do it or perhaps is it that larger conference that we want later when we all come together not primarily on Western problems or oriental problems but on world problems?

J. R. Mott: The day cannot come too soon for me when we can all come together from all over the world-wide Kingdom of Christ, without reference to geography or without reference to organization, when we can come together for what I call fellowship. Now pending the day when we can come together in that way—and to my mind that would be supremely advantageous to the Christians of a country like this—I can conceive of no greater opportunity that can come to the Christian leaders of China than for them to have the opportunity to bring vividly before the responsible leaders of the missionary organizations of what we have been calling the so-called “sending countries” your mind and convictions. I do not think we ought to announce it as the means, as Dr. Proctor has said, to “re-orient the missionary forces of the West”. That might defeat our object. That this will be an outstanding result of the conference I have no question whatever. I am a great believer that the by-products of our acts of unselfishness are greater than the things we set out to do. Immeasurably greater than some of the objects of a meeting like this are the results which take place when those present supply “creative conditions.”

Some one talks of “creative hours with God”, hours when God, as it were, finds His opportunity. It never fails to move me with awe that there are human conditions for divine work. One of the principal human conditions is that there shall be the right atmosphere, the belief that He will work. It is a venture of faith, that gathered in His name we do not gather in vain. That is one of the human conditions. Another one that never fails to move me with awe is that it seems to be necessary that Christians get into each other's presence. We must find another method. I have spent more time trying to prevent conferences than in trying to help them on. We are over organized in this world. Yet in my study of the Christian religion, in its expansion, I have found no other way save that you have got to get together in each other's presence to accomplish the largest work for the Kingdom. So it is a belief of mine that if the right people have been assembled, even if they did not have a program fixed, if they did not have an announced object, it is inconceivable that they should have fellowship together during several days without reaching results that would prove highly creative.

As I understand it Dr. Proctor's suggestion is eminently practicable. It is the ideal thing, to wait until we get organizations all over the world that are articulating on a basis which should be quite different from the constitution of the present International Missionary Council. The advantage of taking the Council as it is, is that we can get together, get into each other's presence, and this process can begin that will be highly creative.

To be more specific he asks “What will result from the conference?” He spoke of “re-orienting the West.” If we are going to get the right kind of workers from Western countries, if we are going to get the financial cooperation of the West, above all, if we are going to get the contribution of ideas from the East back to the West,

if we are going to get the spiritual forces liberated, it seems to me highly important that we do what Dr. Proctor has in mind of re-orienting those in responsible positions in regard to the present situation.

D. E. Hoste: May I ask if any other place has been mentioned besides Jerusalem.

J. R. Mott: The only place that has been mentioned thus far is Jerusalem. I doubt if any other place will be mentioned. I felt it my duty to report to the committee this fact that Jerusalem has been mentioned. Others, without mentioning any specific place, have said, "Why not meet in Europe or America, because they are the centers of Christianity on each continent, and so much of the work of Christianity has started from there?" On the other hand, I have heard very strong expressions that this meeting be held outside of the so-called "sending areas", and be held on what they call the mission field, where Christianity is not yet established. So it happens Jerusalem meets both of these requirements. I am sorry to say it is emphatically a non-Christian area. It is one of the strongest citadels of Mohammedanism today. If I remember accurately, seven-eighths of the population of the immediate area is Moslem. Of the remaining eighth a large majority is Jewish and we have a sprinkling of almost every kind of Christian under heaven there. It is far from being a Christian place in these present days. Some of the tragedies of our Faith are in evidence there. Therefore, you meet the situation of being outside of the sending countries, sadly be it said. Some one pointed out that it was almost at the convergence of three continents, Asia, Africa, and Europe.

I was arrested by this sentence of Dr. Tsu, "That the proposed international meeting be held at the birthplace of our Common Religion, Jerusalem", where all the churches have got equal claim whether young or old, East or West. There is no better place than where our Lord established our religion and where he died, and rose again. There is less dispute and more atmosphere when meeting in the right place.

There are hotels in the city of Jerusalem, but the workers among Moslems met under the olive trees of the Mount of Olives.

Sten Bugge: Can we have such a large meeting as 400 or 500 there? Are there accommodations for so many?

J. R. Mott: The meeting of workers among Moslems numbered over 100. We lived in tents. Even the people resident in Jerusalem left their homes in Jerusalem and lived out there. We had our meals in common in the Russian convent. The Greek Orthodox Church placed their church at the disposal of this gathering. It was right on the Mount of Olives.

I see no reason, if we want to incur the expense, why 300 could not camp under the olive trees there as well as 100. It is just a matter of a little extra expense. I think it would be justified rather than living in the hotels. Of course, there is ample accommodation in the city of Jerusalem to hold a gathering that numbered 1000. But I think we would want to get out of the city.

E. W. Burt: The general opinion would be that Jerusalem is the ideal place for such a conference. In speaking of the friendly attitude of the Russian Church, is this conference to include any other Christian churches than Protestant? In the Edinburgh Conference there was no attempt to get in other churches.

J. R. Mott: The question has not yet come up. In Japan, the N. C. C. before my arrival had invited Archbishop Serge of the Russian Church to their meeting. He was a member of the conference throughout. His is an evangelistic body. But this question has not come up before the International Missionary Council. I assume it would be more of a Protestant gathering since the Council itself is a body which represents the Protestant mission forces of the world.

S. M. Freden: I suggest that the word "romantic" be changed to "religious. I don't think it is necessary to give any special reasons for this suggestion, as I

am sure that we all feel that the word "religious" is more suitable in this connection than the word "romantic".

D. E. Hoste: Please pardon what may be the audacity of this suggestion, Dr. Mott told us that this conference is to be composed of a number of workers or leaders added to the International Missionary Council. I confess I have been wondering whether it might not be improved to get some subtraction from it as well, and substitute another element. I yield to nobody in respect for the home officials of missionary societies. And of course in a gathering like this their viewpoint, greater experience and administrative ability should be largely represented, but frankly, I am inclined to think the conference would be more valuable, if it were more representative and some men of high standing and Christian character outside of the official missionary circle, took the place of a part of the International Council.

J. R. Mott: I think I ought to set Dr. Hoste's mind at ease. The International Missionary Council is not a very formidable body at all. There are only 14 from Great Britain and Ireland, which think of themselves as two countries, and their group include some distinguished laymen. The North American group is 20 and includes two nations, Canada and the United States. Some of the most distinguished laymen of North America are in that group. There is the Hon. N. W. Rowell, than whom Canada has no more influential layman. Nor have the United States a more important layman than Mr. James M. Speers, President of the Laymen's Missionary Movement. There are others that I could name. Australia has only two representatives; New Zealand, only one; South America, only two; all Germany, only six; all France, only four; the Netherlands, two; Sweden, two; Norway, two; Denmark, two; Finland, one; Belgium, one; and the three Councils of China, Japan and India, only three each. We are allowed to get ten others from the areas not organized, Africa and the Near East.

I find myself keenly responsive to what Dr. Hoste says, and in this I represent the International Missionary Council, in his desire to introduce the lay element. A greatly enlarged meeting may make it possible to weave in just such elements as the lay element, not only for their own sake but for the unique contribution they could make. It may be possible to bring them in to this preparatory work. I would say we are already in part of this preparatory work.

This is only a partial list of the laymen who will be on the group to meet.

Mrs. Thurston: May I ask whether in the list of topics suggested here the pressing problems that are facing Christianity—the problems that are within Christianity itself—will be considered; I mean such questions as the Christian way of life, and the applying to the organization of social life within countries, nominally Christian, the principles of Jesus. Will the program include questions not on our program here, the kind of questions that came up at Indianapolis, dealing with problems which are making some of the real difficulties for us in China.

J. R. Mott: That is precisely the kind of question I wanted you to bring up. I am not telling you what has been said in America, Japan or Germany or Korea, so that you may tell, on your own initiative, what are the things which are pressing on you. You must state your questions. Those problems you have been discussing the last two or three days are precisely among the kind of questions you have. I should like to hear from you as to other matters that you would like to have considered from the point of view of China, in a world setting.

To answer Mrs. Thurston specifically, I would suggest that that suggestion has already come from three or four quarters, namely that one aim of the conference should be to register racial contacts, and Jesus' way of life as it bears on the impact of certain nations on others.

R. E. Chandler: In that connection I would suggest the Stockholm Conference on Christianity and Life, Social Application, is one of the most interesting meetings I have ever read of anywhere. It took in the whole sweep, not faith and order, but consummation of what was gained there by those who attended. It included problems of which we have been talking.

Miss Ward: Perhaps it is unnecessary to make the suggestion that a body of women be represented both in the preparation and the delegation.

F. Rawlinson: May I ask as to whether there is any proposition as to how the delegates are to be chosen? It does not indicate it here.

David Yui: I suppose the Findings Committee thought that it would not take the time of this conference, as we have many reports to discuss, to decide on any method of selecting the delegates at this time.

T. Y. Chang: Will it not be helpful to get ideas from this gathering as to how these men are to be chosen; if not, the work will devolve on the N. C. C. probably and there will be some askings.

E. W. Wallace: What was the basis of the suggestion that fifteen be the number of delegates from China?

Y. Y. Tsu: We did not want to have China swamp the meeting. We felt that fifteen was rather a small number for China to ask, but then we thought of the need of the sending countries, and the educational influence that this conference could have on those great bodies of Christians in America, Great Britain and other countries whose interest and support are back of the missionary movement. We thought they might like to have adequate representation as well as we. So we asked for a minimum of fifteen with the hope of the number being increased to twenty or twenty-five.

E. W. Wallace: I heartily support the suggestion that at least half of the membership should come from the receiving countries,—I rather think it should be a majority. In that case I think fifteen is a small representation from one of the largest, if not the largest, of the receiving countries, from the standpoint of the work carried on.

F. Rawlinson: It seems to me that in selecting representatives for this meeting we should not keep uppermost in mind the economic aspects of the work, and pay little or no attention to what particular Christian group sends out the most missionaries. I am inclined to think also that we should not keep in mind the numerical strength of a Christian group but should go at it from the viewpoint of the problem concerned. I support the suggestion that this is too small a number to discuss the tremendous and important problems that this Christian Conference has to consider.

E. W. Burt: I feel that they should all be Chinese—Chinese not foreigners whether fifteen or twenty-five or thirty. Let them all be Chinese from the Chinese Church. The West will be represented by those from America and England and Germany. Decidedly the foreign missionaries should step aside and let the Chinese from the Chinese Church go. The number does not matter, but the kind of people who go should be Chinese, and the same from India. Let them be orientals.

J. T. Proctor: I seem to differ from our good friend Mr. Burt. If you remember at all some of the remarks I have already made in this conference, my attention is more or less focussed on that problem of getting such harmonious relationships between the representatives of the Mission Boards and of the churches as to get the very best results. I have not come to the point where I believe that the representatives of the missions have no further positive contribution remaining. I do not wish to be understood in that light.

On the other hand I do sense more than I did fifteen or twenty years ago that one of the problems is for the representatives of the West to devise means of securing a pretty free hand for the Chinese churches to develop. Unless they do that I can foresee certain handicaps being put upon further assistance from the West.—serious handicaps. A friend who can help to ward off those handicaps is a friend in need.

I am not at all sure, if we are thinking of the work which is now carried on away from the port cities and in the interior of China, but that the reaction of the fifteen or more Chinese representatives should be the reaction of the mission body as well

in order that the Church may secure that freedom of action and fellowship in co-operation which I forecast will be very essential in our work in the next decade.

D. E. Hosts: In the selection of these delegates—Chinese delegates—fifteen or whatever the number it is, may I ask that they be drawn from the widest area possible in this country. Of course, they must know English and that condition necessarily limits it. I am sure the Chinese gentlemen here will agree with me as to the importance of that. We do not want to duplicate the same point of view, the same sort of experience in our delegates.

Y. Y. Tsu: I want to say a word in support of Dr. Proctor. It is not mere courtesy that prompts me to say this. I think it would be a very sad thing for us not to have missionary representation in the Chinese delegation going to this conference. Our missionary friends have back of them the experience of years and generations of the work in China. And after all, whatever the Chinese delegates can do, we must work together, the Western members and the Chinese. So whether or not we limit the number to fifteen for China, I would like to see these places opened for representatives of missionary bodies from China.

T. Y. Chang: "That the National Christian Council be entrusted with the task of making preparation for the participation of China in the proposed international meeting, and that every church in the country be invited to share in the expenses involved in China's participation." Let us put ourselves in the place of the various churches and read the paragraph. What will be the reaction? If the National Christian Council, in the real sense of the word, organically represented every church in China then there is good ground for the proposal. As it is, the position of the N. C. C. is somewhat like that of the C. C. C., maybe a little better, and I see difficulties there unless we say that the N. C. C. be entrusted with the task of making preparation for the participation of China "in consultation or cooperation with the churches." I think it is one sided.

Mrs. Thurston: Is there any estimate of what the total cost of this meeting will be, and are there such marginal funds in sight as to guard against the personnel of the group being determined somewhat by the people who can pay their own expenses? I happen to know that in some conferences which have been held recently, people have gone who were able to pay their own expenses. The place of delegate has been open to them and in that way the character of the conference has been to some extent determined. This has affected the representation of certain groups at these conferences. I wonder how this can be guarded against?

J. R. Mott: I think that ought to be guarded against at all costs in all fields. There is a real danger there. We must not work on the line of least resistance, but make it a matter of much thought and earnest prayer. A tremendous weight will rest on that fifteen or twenty from China. Every one must be so clearly designated that there will be no question. Therefore you ought to find out who should go, who should be the alternates and then ascertain how much money is required.

There is a central fund to facilitate the work of the commissions. A great deal of expense will be involved in this, in the interchange of information among all nations that participate and in other ways. It is truly a vast undertaking. This central fund is for that purpose, and may be counted on to a limited extent to help to supplement or equalize, as it were, the expenses of some who come from the uttermost limits of the world.

But I like the tone of this finding that you call upon the whole church to participate. That is a tremendous advantage. It rivets their attention upon this matter and makes the delegates who go forth not alone. What is more important, it creates expectations because the greatest result will be what follows the meeting: when the deputation comes home and the men and women go out to their districts and hold retreats and institutes. Their vision will lead the Christian

Church into closer fellowship with Christ. We may then expect big results to begin to appear. It is of greatest importance to have the best persons no matter what it costs, so that it is within economical limits, even if it involves having to raise a fund to pay the expenses of everybody. The delegation might include here and there a person who may be able to bear part of his expenses.

As to the particular group of Christians, you must find out first who are the best persons to represent the Christian Movement in China, and second, on their return to be of maximum helpfulness.

D. F. Hoste: What language will be used at the conference? I rather rashly took it for granted that English would be used. But perhaps Hebrew would be better, or to have two languages.

Sten Bugge: Is there anything about the time of this conference?

J. R. Mott: In the discussions of it the year 1927 was suggested in the autumn, sometime around October. But the decision to have this preparation will delay everything at least a year. I doubt personally whether it can be completed in two years following the meeting in Sweden next July. On the whole I think it will be possible to do the work in two years following that, so that the conference might come early in the spring or autumn of 1928.

Mrs. Thurston: I am still unconvinced on the preamble. I do not feel quite sure that it ought to be made so positive as "the judgment of this conference that the time has arrived for the holding of an international meeting." I am not sure at all that the time *has* come for this particular kind of meeting. Are we planning something better than Washington? I was at Washington, but I do not feel that the Washington Conference was worth doing.

E. R. Hughes: I put this in the form of a question to Dr. Mott. Does his experience of the international groups which have met in the Student Movement lead him to suppose that when a few hundred people get together and sit down and start talking, people with differences of ecclesiastical tradition, of different racial prejudices and at the same time that extraordinary cleavage which we get between youth and age, the two points of view—is it his experience during the last few years with questions of international peace, questions which get people on the raw and questions which concern a man's Christian philosophy and theology,—does his experience in the Federation of the World Christian Student Movement lead him to suppose that when they really get down in the room for a limited number of days, with a limited amount of time and physical energy as well as spiritual energy and mental alertness, does he think during those few days they can clarify the different points brought up by the commission, and grasp what ought to be grasped?

Every person has his limitations. I suppose even Dr. Mott has his limitations.

I think in the line of Mrs. Thurston, also if people did get to work might it not be rather a case of a keg of gun-powder and a match? They are both very insignificant things, but the results may be of consequence. But as the old woman said about sickness, "If the worse comes to the worse we are in the hands of God." This is a psychological question really.

J. R. Mott: I am conscious of my limitations. I was going to say to Mrs. Thurston, let her for ever forget that this is to be anything like the Washington Conference. It is not in the same category in any sense.

To answer what Mr. Hughes has just said. I think everything depends on what is done between now and the time that the gathering meets. If there is the right preparation I fancy it will be one of the most creative occasions in the annals of our religion. I cannot imagine a time when there has been so much pressing on the brain and consciousness and heart of those who are concerned in the carrying out of God's will. I cannot imagine the time coming in the future, cannot imagine objects calling so insistently for world-wide corporate thinking and intercession. I sometimes wonder whether we are worthy, whether we are going

to be able to qualify when we are called upon to deal with the situation. I am quite clear that we cannot do it in water-tight compartments. I learn as I travel all over the world that we are still in water-tight compartments. We are an awfully intense body of people; we are awfully absorbed; we are out of touch with others and, therefore, lack that resultant unity that would triumph all over the field.

We are losing out now because of lack of spiritual solidarity. It is not a matter of chance or drift. In order to have spiritual solidarity we must have sacrificial giving and preparation. Some doubt the necessity or justification of taking the time of busy and important people from other work to make the necessary preparation. They have not been able to see what is involved.

To answer Mr. Hughes: I have been fairly expert in sensing the international situation as the result of nearly forty years of travel. Notwithstanding that background, I did not understand the present situation in Japan. Yet I had a great number of points of contact. The same can be said about Korea, and emphatically about China right now. If that is true of myself after many visits and after exceptional opportunities of contact with reference to these fields, may there not be tremendous possibilities in getting in one room, or better, one olive grove a sufficient number of people simultaneously to share each other's vision at a time like this; to share each other's convictions and to know what prevents their triumphant unity; to realize the sense of need of one another that comes in that way? It would give me infinite relief as an individual if at the time of meeting in Sweden it should come apparent that this is not the thing to do, as it would, I think, to others with whom I am associated, because we want to be very sure that we have not assumed to settle the thing ourselves in any sense.

You ask me what is the drift that I find as I go on my way. I am finding as I said this morning, a world-wide consciousness that we have got to get into each other's presence, and that as soon as possible.

But now, I come back to the answer I started to make, namely, that everything hinges on the preparation. We hope this conference will be different, something better than anything we have had before. The Edinburgh plan of eight international commissions will not do. As a matter of fact those international bodies could not meet. Another plan that has been tried is to have a commission in each country, in certain countries dealing with common problems, and having their leaders alone meet. This will not do either. The plan of employing some of the finest experts in the world and engaging their whole time from six to eighteen to twenty-four months, will not do.

I have come more and more to believe in the following plan. Some commissions are essential—some of these should be international, others federated—to spend sections of time in each country and meet long enough at Jerusalem to blend somewhat their thinking. In addition, in dealing with certain subjects leading thinkers should be set free, taken away from other things and allocated to constructive research work so that we shall not have any confusion as to what the facts are, and having them in proper shape for use.

I hope the Executive Committee will be able to set apart a good piece of time for the consideration of the questions raised here together. I want them to feel free not only to discuss the decisions we have come to but to make supplementary suggestions. I hope everybody here on reflection, as thoughts come to you bearing on what we did this morning, will kindly write me or any member of the Executive Committee of the International Missionary Council; but I am suggesting my own name since I am here in the East. Kindly write me somewhat fully your constructive thought. I am reminded of Edinburgh. Two or three people hid away and did some thinking and praying and then put on paper the results of what came to them after thought and prayer and that at the moment was very influential.

The object of my coming among you is not to announce conclusions, but to sit at your feet. I have found it very difficult to keep quiet and not to tell what I heard in Japan and Korea and Berlin. I am anxious to get the initiative of each country and I am beginning to have a new evidence of Christianity.

Let me make plain what I mean. The spirit of God works in divers places and in divers manners. It is something highly impressive to me when I see something coming out when I know there has been no collusion whatever. I know you do not know what Japan said, nor what was said in Paris or in England. It is becoming very impressive to me. I cannot account for it in any other way save that the Holy Spirit is brooding over His family in the world, in a moment like this, when our minds, our hearts, are being led into common conclusions, common visions, even without getting into each other's presence at all. Men are getting a fresh present day evidence of the reality of the living Christ. This evidence is breaking out among His children in widely separated places and areas, in different races and nations.

The differences are not as great as we think. We shall be in contact with something very fundamental and very basic and very precious and real, on the slopes of the Mount of Olives. "He went as was his custom to the Mount of Olives," out of the busy city, out of the crush of the crowd. So it is a belief of mine that if the right three hundred, or right four hundred, or two hundred, chosen of God's own appointment, backed by the prayer of whole churches, whole nations, come with their burdens and sense of their limitations, a very vivid sense, come together not so much to teach other nations as to learn from other nations, we shall find that we have a wonderful family as well as a wonderful heavenly Father.

D. E. Hoste: I have been deeply impressed by Dr. Mott's remarks just now. It is greatly on my mind that it would be well for us in the preamble to have the word "prayer." I would suggest that you add a phrase to the words "in the near future to consider such themes as those now before this conference," and say, "for prayer and consideration of such themes....." Put prayer in a permanent place in the preamble and really to recognize in a frank way the question of our being drawn together for the right treatment of this subject. It will really depend on preliminary prayer and work,—mainly the thing Dr. Mott has said, the seeking of God's presence. You may say, "That goes without saying." But it does not go without saying.

Another point I consider of great importance: that we do not overload the conference with subjects and have too long hours. It is better in my opinion to deal well and let us be faced with a comparatively few subjects so that we can get a little leisure in between whiles and have time to think. Of course, you will say. "You are an old firm. You soon get done up." That is true. And yet I do think many of our conferences have really been spiritual, but their value has been seriously diminished by too long hours, attempting too much on discussions. Often when our minds are jaded we hurry and the result has not been as good as it would have been.

Another thing: I must confess that when I was on a committee of preparation for the National Conference in 1922, (of course a great deal can be said for it) it seemed to me there was a menace in the amount of repeated things, in the slightly different words, of what we already had in print. I for one do not see the utility in spending a tremendous amount of time in going in a meticulous way into all the details of a great big subject which has been considered five years before. We can easily turn up a volume and read about it. Half well done is often much better than the whole and I venture to suggest that we carefully avoid putting down what everybody knows. In drawing up reports for popular consumption and with a view to action these reports should be very much shorter than they have been. This is just my personal opinion.

O. R. Wold: What I feel should be the chief aim of that meeting is to fire with zeal and enthusiasm those who will be privileged to attend. Information concerning our work can now be gained in other ways. Inspiration cannot. A convention like the one proposed, at such a place, should be preeminently spiritual and edifying and should cause those who attend to see the greatness of their task, its possibilities and necessity that their full hearts may give their lips full speech,

DEVOTIONAL PERIOD

Dr. David Z. T. Yui:

Friends we now come to the close of this conference. I think it is quite proper and fitting that we put away our papers and begin the most important session of our conference. Before I shall call on Dr. Mott for the final message, I will ask Bishop Roots to lead the entire conference in a period of prayer and intercession.

Bishop L. H. Roots:

I should like to say just a word at the beginning of this brief time of intercession expressing in words what I am sure every member must have felt all through the conference; that is, that although we have not had long periods of time during the conference devoted exclusively or directly to intercession or meditation or prayer, the subjects which we have been considering have been of so serious a nature that they could not be considered, with profit, excepting in an atmosphere of faith in God; that atmosphere which surrounds those who sincerely desire to surrender themselves absolutely to the control of Jesus Christ.

When our Chairman said, as he did a moment ago, that this last hour of our conference is the one which we look upon as the most important time of the whole conference, I am sure that this is for him, as it is for us, no conventional expression, but that this is our deep conviction.

Our minds have been led over wide areas, both geographically and intellectually. I venture at the request of the Chairman to suggest that during these next few minutes each of us assume that position of the body, sitting or kneeling or standing, which shall most easily enable us to transcend our bodily limitations and that in silence we offer our thanksgivings to God, and our prayers for those things which have brought us together here and which spring into our minds as the various fields of our interest are brought before us. During this brief time I shall mention, therefore, various subjects without trying to frame any words of prayer or praise but leaving each of us, in the presence of God and of one another, to frame his own aspirations, confessions or praises as God's spirit may guide us.

CLOSING ADDRESS

Dr. J. R. Mott:

We have all been conscious, I am sure, that the living Christ has been in our midst these busy hours that we have spent together. I find it impossible to explain in any other way all that has transpired and the impressions that one has received. Surely He has been dealing by His spirit with our consciences. I cannot speak for you, but I do speak for myself, when I say that He has made my conscience to tremble.

We have been made more vividly conscious of the measure of sins of omission as well as of commission. And seldom has one had a more intimate experience of the consciousness of corporate sin and its consequences. How bad I feel that I have sinned the sin of omission so much with reference to this great land and people! How much more one might have done! I say Christ has borne this in upon us. He has likewise been dealing with what one might call our constructive reasoning faculties. We have been engaged in the most difficult work in which men and women ever engaged, that in which we try to get out of our own orbit and associate with others,—to take in different horizons and larger vistas of opportunity and of stern duty and heavy responsibility. We have been trying honestly and sincerely in the relatively short time we have had here to grapple constructively with some of the most emergent, some of the most serious, some of the most significant questions that press upon the Christian community across the world, and the work that has been done, therefore, in His name, with all of its limitations has impressed me as truly constructive. It has not been backward looking; it has been forward looking. Some of it has necessarily been foundation work. In other cases it has been rearing another story of superstructure. I have found it highly inspiring to observe the activities of these groups of men and women under His sway. I do not trace anything done here to any other source save to that of our great creative and living Lord. With Him it is a habit to create and never to let a thing remain stagnant.

I have been reminded that Christ has been dealing not alone with our consciousness and constructive reasoning faculties but also with our wills—very seriously it seems to me. We have not regarded this as an official, legislative body. We have not passed resolutions. We have not taken formal votes. But when you think it through, there has been one constant thought, one unending appeal to the will. We have not been having any violent swaying of the emotions, though on no other occasion have I been any more deeply moved than in certain moments of our discussion here. The appeal that has been going on here is primarily to the will, and this is good. The more conferences I attend the less value I am coming to attach, generally speaking, to formal resolutions. There is something infinitely more impressive. Many pigeon-holes are filled with findings and resolutions which are most worthy in themselves but lead to great misgivings in accomplishing our corporate work for the Kingdom. Where Christ is in our midst we need have no such concern. He will

not let us go. He will promote the springs of action. A much safer place to leave matters—where consciousness has stirred, where intelligence has been widened and deepened and it challenges. A much safer place, provided another faculty is given larger exercise, the faculty given to every one of us, that is, the memory.

I want to venture, my friends, to suggest that we give a larger place to Christ in our memories with reference to what has taken place here these days—a larger place to Him. I have been re-reading the original writings with reference to St. Paul in recent months with certain objectives in view and learned from the pages not many weeks ago that St. Paul made large use of his memory with reference to the Lord Jesus Christ. I suggest that you scan the pages again for your own impressions and see how much he relied on his memory to help him in trying hours—not only trying, but many other kinds of hours. It was a source of strength under very great strain—it was merciful. That faculty, called memory, in his discipline, had been brought to serve him most. In that striking case when in the very heat of conflict, when the authority of apostleship was at stake, he raised this question. I would hope that we might rivet in memory itself this conference. You remember he said under that trying set of circumstances, "Have I not seen Jesus our Lord?" You will recall the saying, you will recall the implications—I would not strain them. I would rather you rest your own view upon a connected review of the large place he gave to memory as proved by every test. That phrase best gathers up what I am inclined to think had become a mental habit with him. When pressed from within and without his mind had been so brought into subjection to the captivity of Jesus that the question became natural in every moment of decision and testing, "Have I not seen Jesus our Lord?" That brought to him not only victory, the settlement of questions and the dissolving of difficulties but brought to him a wondrous assurance and assured him afresh of the triumphant fellowship with God. "Have I not seen our Lord?"

I can wish for us nothing better, my friends, as we break away from this fellowship. I can think of nothing better for us as we go from place to place to take up our great task than to rivet in memory this query that we will use with reference to obligations which have confronted us here these days. We have had many quiet assents though we have not taken formal vote, as we have been confronted with larger opportunity, larger responsibility, larger vistas of possibility. Have I not here in Shanghai, in this upper room, in these committee rooms, in intimate fellowship, seen Jesus our Lord?

St. Paul had seen Him on more than one occasion. First in that flash of light on the way to Damascus, and then not many hours later a humble Christian in his home showed this great Apostle the way of the Lord more perfectly. He fell back again and again on this glimpse of his Lord. Then he went out into the desert, some say three years, others say eighteen months. When he came back he was able to tell in two words the wonderful reality, "My Gospel"—not secondhand. He had such intimacy with his Lord, such marvelous insights, such vision, such face to face dealing that never afterwards under any circumstances was he cheated out of his firsthand experienced, out of which he was supplied marvelous experience. "Have I not seen Jesus our Lord?"

I have been impressed afresh that in the midst of conflict, in the teeth of tremendous opposition and in the paths of loneliness, which await us all in the consecrated moments of life, he was borne to think of this question, "Have I not seen Jesus our Lord?" Wherever he went, in hail or storm, like St. Stephen himself he caught a masterful vision of his Lord which endured. There clinging to a spar in the midst of perils by sea he saw a vision of his Lord which endured. There in the loneliness of the prison in his chains he was able to refresh himself and be girded with strength, not his own, by this unfading vision,—“Have I not seen Jesus, our Lord?” He also used another phrase, in the midst of very heated times, which comes to my mind. He was also to say quietly afterwards as he was writing to Timothy, “The Lord stood by me and gave me inward strength.” He was there. There is no doubt about it. He had his vision. His memory served him and did not fail him and he did not fail his Lord. He brought his memory into subjection and became a captive of the Lord Jesus Christ.

The memory is the most potent ally among all our faculties. Now I wish we did have time to let each one, with that intimacy of friends, share with one another the glimpses we have had of Him in these busy days. Bishop Roots remarked that we had not set aside many periods for formal intercession. The test of the genuineness of our faith is by what service we render when we do not have periods for formal intercession. I have formed the resolution often that I might some day have my mind so brought into captivity to Christ that when off guard, as it were, when not under discipline, it would revert instantly to Him, revert there automatically, as it were, unconsciously. You and I judge of the intimacy of our acquaintance with our Lord by the naturalness with which all roads lead up to Him. The difficulty of mastering our material civilization is the greatest problem of this generation. If we can master this problem, as we must, then the others would seem relatively easy. A Christ that is not able to dominate any institution that is being conducted in His name, no matter how material in its equipment, is a strange Christ. He cannot dominate us in other relations. Thank God we have a Christ that will transcend any building, any administrative task, any task that deals with serving tables. Thank God many Christians have that spiritual passion, that passion of the Lord Jesus Christ, that will accomplish any task in any land to which he sends us. This passion is also seen in the Christians of the Middle Ages. Brother Lawrence was a cook. He performed that humble profession, and performed it faithfully. Yet he lived in the presence of his Lord and saw him with such distinctness that subsequent centuries have translated his work, which is next to Bunyan’s “Pilgrim’s Progress” in bringing the Lord near.

So I say St. Paul had brought his memory into subjection so that Christ met him in every path. If it is to be that way with us it is a matter of exercise. The other day I met a friend, an old man, sixty-four years old, and I said, “You are looking very young to me.” “Well,” he said, “I have different practices of keeping myself young. Yesterday morning I lay in bed and was able to recall six hundred and fifty dates of occurrences since the time of Christ.” I mentioned this to an American friend the next morning and he said, “That would floor me. I can remember when Columbus discovered America and the birthdays of my children. I have been guilty

of forgetting those at times." We can all of us learn something from this old man who was exercising his memory. Well, it is good to exercise on dates, but how much better would it be to bring the memory into subjection to Christ so that the very furrows of the brain will be worn deep in His direction, so that the very cellular structure of the brain will ultimately bear His marks, scientifically as well as spiritually. If we think self we become selfish; if we think Christ we become Christ-like. He makes His own impression if He has a chance. But does not follow natural law. Our memories can be made to fight for Him though at times they may have fought against Him.

Some one may raise this question: Under what circumstances should we as we go forth from this place ask St. Paul's question: "Have I not seen Jesus our Lord?" I mention a few that seem to me to be very vital.

One is in times of temptation. Every one of us will be tempted. The day will not come when we will not be tempted. The nearer we get to Christ the more temptations multiply, I think, because Christ multiplies sins. The better we know Him the more do things that did not seem sinful to us stand out in their heinous aspect. He multiplies sins but at the same time He gives us wonderful relief. I wish somebody had said to me when I was quite a small boy what I will now say, that is, to let each temptation when it presents itself remind you instantly of Jesus Christ. I learned that in a little measure. It turns temptations from stumbling blocks to stepping stones. You and I hardly live a day when we do not need this rule. Let temptation against Christ stand out in a victory. "The Lord stood by me and gave me inward strength," and then temptation falls off to one side and we show forth His excellencies.

Then we need to ask this question that St. Paul asked if a stain comes on our garments. It is not necessary to have any stain come on our garments if we let every temptation remind us of Him. Every sin began with temptation, and if I might add, every temptation began with a thought. Suppose some day memory does fail us and there comes a stain on our garments? My word then is, if I may use the language of Murray MacCheyne, a saintly Christian of Scotland, whose words still bring fragrance and comfort to many lives, "I ought to confess a sin the moment I see it is a sin." He continued, "I ought to cast an instant glance of apprehension and cast it behind my back." And then his reason is interesting. "Not to do so means that I continue in my work without His presence." How true it is! No man ever saw Christ through the veil of a sin unconfessed. Sin is an insulator. The voice of Christ does not break out through it. As the Old Testament puts it, "Your sins have separated you from God."

So I say let us have that fine sensitiveness of conscience, resulting I think from the use of memory, so that we may say in that hour of humiliation, "Have I not seen Jesus our Lord,"—the only Saviour, the only adequate place toward which we can cast sin.

Another is in times of grave questioning that come to all thoughtful people such as we have had working here these days. I have seen one after another here come up and face questions which seemed just insoluble and most baffling and you did not know the way. You did not say this, but I was conscious of it.

The things which have taken place here in this room and in other places would never be able to be explained without saying, "Have I not seen Jesus our Lord?" In looking for light we may see light. We have present day evidences of his presence here. We need to make the largest use of our memories, of the things we lately did, so that there will flock into memory instances of the touch of Christ and His presence. "Not as the world giveth give I unto you." Things transcend worldly process going on here.

Another time when we may well ask St. Paul's question is when self asserts itself. When we are tempted, for example, to be small and narrow and little and intolerant, just let the expansive Christ loom up in the path and how pitiable and little anything seems that would lead us to lose any of his marvelous conceptions and unsearchable riches.

I don't wonder St. Paul made such large use of his memory. He tried to find language in which to express his convictions and impressions. But he gave it up and simply said, "Thanks be unto God for His unspeakable gift." Language failed him. He found there the answer. There is a time that comes to all of us, I thank God. It surrounds you here. If you will let me refer to it again, it is a time of open doors. Every one of you will have opportunities in one form or another. Like St. Paul, opportunity may come, and probably will come, between here and where we eat dinner, to some of us. Opportunities are coming,—some of them are very great, some of them are very wonderful. I have sometimes wondered whether that man of Macedonia that Paul saw was not his Lord. I am sure that if it was not, he saw his Lord in juxtaposition to that man. I cannot get away from it. There is a compelling power there. "Have I not seen Jesus our Lord?"—summoning me to that door.

The policy of the mission boards will be changed when the reports and letters go back from these fields that have caught these visions of these threatening difficulties. In one sense I envy you. You will think it is a strange remark. The things I envy the Christians most here in China are the difficulties. I am more anxious of the Christians of the United States of America than I am of the Christians of China. Back there in the midst of the rising tide of luxury, extravagance, love of ease and softness and pleasure, in contrast with this field where you are probably on the verge of the most searching tests of character, I do not know where there has been more exhilaration than here.

We may be led some of us in various paths of martyrdom. There is more than one kind of martyrdom. It is not physical martyrdom sometimes that is the most fiery test. Be that as it may, I want to leave with you a word from Hebrews, "We see not yet all things subdued to man but we see Him." The next time difficulties confront us and we believe they have not been brought in to subjection to man or seem impossible, turn to these words. Take this difficult period right ahead of us now, with reference to extraterritoriality discussions. If we could only be reminded through these discussions that we see not yet this problem solved but see Jesus! So with reference to America's shame, the Japanese Exclusion Act,—the problem is not solved, but we see Jesus and hope to solve it. So with reference to every difficulty we can speak from personal experience. Difficulties

are our salvation. Therefore I feel that you are on the threshold of something very wonderful. Luther said that before every great opportunity God sent him some special trial. That is a true test. Therefore if times are hard and trials multiply, believe the word of our Lord and of history that you are being prepared for something truly wonderful. Thus as our aspirations rise in our breasts for more Christ-likeness remember St. Paul's question, "Have I not seen Jesus our Lord?" "Unto the land of righteousness I go, in footsteps Thine and not mine own." Everywhere you and I see a Christ-like life built up. It is the life of some one treading in His steps, often lonely steps. Thus with all consecrated minds.

And finally, it is more than a glance here and there. As we are reminded in another place in the Book of Hebrews, we are enjoined to "lay aside every weight and the sin that doth so closely cling to us," the fundamental of unbelief, every handicap, every weight,—looking unto Jesus, Have I not seen Jesus my Lord? Not simply glancing, but getting memory so into subjection that it is a gaze. We are looking there with constancy, increasingly,—looking unto Him not only as the Author but as the finisher of our faith. He makes great modifications of character. He brings increasing life and energy. All great activities lead to extensive, to perfect changes amongst men.

They that wait upon the Lord shall change their strength—not those who have occasion to glance, but those that learn to pause in His presence, dwelling there long enough to realize their limitations. And that is not long enough to realize His nearness, His adequacy, His loving kindness. They shall mount up on wings of eagles in a world of opposition. They shall run and not be weary, walk and not faint. So as we break apart to meet again, God grant that when we do meet, wherever it is, here or some of us there under the olive trees in Jerusalem or back in European and American fields—wherever it is, may it be in fuller presence of Himself (the result of His unchanging memory) and the bringing together in our memory the things that have been said and done on all kinds of occasions. He does not want them to fade from our memories.

TOPICS AND QUESTIONS CONSIDERED

and

COMMITTEE FINDINGS

I. Spiritual Preparedness of the Christian

Church in China to Meet the Present Situation.

QUESTIONS

A review of the present condition of spiritual life in the Christian community at large, including missionaries, and conference as to how this life may be made more adequate to meet the present situation.

Specific questions suggested:

1.—Why is it that the Christian Movement in China has impressed people chiefly as a movement of “activities” rather than as a spiritual force? What changes in program and emphasis does this situation call for?

2.—To what extent are the conditions of spiritual power being fulfilled in the lives of missionaries, Chinese pastors, and other leaders of the Christian community?

3.—How far can we look upon the anti-Christian and anti-religious movements of the present time as the demand of those who have heard the Gospel to see it thoroughly embodied in the individuals or groups which profess it?

How far may we regard the anti-religious movement as the negative side of the positive passion of men for reality in religion?

4.—Upon what few things should the Christian Church in China concentrate its strength today so as to be of greatest service to the people of China?

FINDINGS

A church's prosperity imperils her soul, so declares history, and the church in China today faces this danger. This may be demonstrated as follows:

1.—Material equipment has been greatly increased, and it should continue to be increased. Management of this, however, may require an undue proportion of the thought and time of Christian leaders, both Chinese and missionary. It may also impress non-Christians with the wealth of the church rather than its spiritual powers. It may even bring doubts into the minds of some as to the real desire of the church to share the burden of sorrow and suffering of the poor as Christ did.

2.—The increased influence of church members and of Christianity as a movement is readily admitted. This may at times have been secured at the expense of spiritual power. The church may be tempted to use it in lines of activity which might give unbelievers

a wrong conception of her nature. Having this influence tends to lessen our dependence upon spiritual forces for the success of our work.

3.—Church work has developed very rapidly both in the size of its institutions and variety of its activities. It demands a like increase in organization and administration. This has so added to the work of church leaders, both lay and clerical, Chinese and foreign, that fellowship with the Master is sometimes hurried, if not crowded out. Also a mechanical routine may so occupy Christian workers as to leave them little, if any, opportunity for the personal contacts that should be made in parish, school or clinic.

The only safeguard against this deadening influence is the Living Spirit of the Crucified and Risen Christ Himself. If the price required for this spiritual power involves the use of a smaller equipment and a narrowing of the range of influence and activities, then the price must be paid, for it must be recognized that its possession is essential if the church is to meet the present situation. In seeking this power attention should be paid to the following:

1. Christian workers, Chinese and missionary, must determine to find time for unhurried Bible study, prayer and meditation. No work can be of sufficient importance to justify crowding out communion with God, wherein a Christian worker dedicated to the doing of His will seeks guidance as to what work should be done and power for the doing of it.

2. Fellowship in things of the Spirit as in retreats or small prayer circles should be made more use of. Spiritual things should be given a large place in conversation as a Christian leader meets and communes with his fellow in the regular work of the church.

3. All activities should be the necessary outgrowth of a spirit filled life and should be permeated with spiritual motive and power. More spiritual fellowship in committee room and in office, as well as on inspection tours, should be sought.

4. Greater use of worship in the life of the church is needed. A fuller exploration should be made of the types of worship best suited to the Chinese. A greater emphasis should be given to the spiritual in preaching and in religious education.

5. Constant pastoral visitation and unceasing promotion of the morning watch and family worship will help to strengthen the spiritual life of the church membership.

6. Stewardship of time and money as a means of developing spiritual power should be stressed and opportunities given for its exercise.

7. Emphasis upon the inherent oneness of all Christians will help to develop that spirit of mutual love and confidence which must form the basis of the Church's united testimony to the world.

By use of these means can the door be kept open for the Master to come in and take possession of those for whom He died. His presence alone can guard against the dangers inherent in the growth and material prosperity of the church. Then, and then only, can God manifest through Christians, whether Chinese or missionary, a spiritual force and a witnessing power that will provide the church with a real spiritual leadership and adequately prepare her to meet and overcome the difficulties of the present situation.

II. Making Christianity Indigenous in China.

QUESTIONS

1.—What do we mean by the phrase “making Christianity indigenous in China”?

2.—In what measure is autonomy essential? Why? What is included in autonomy? Does it involve ecclesiastical, administrative and financial autonomy?

3.—What principles should govern the incorporation into the Chinese Christian Church of ideals and customs from Chinese civilization?

4.—How can the Christian churches of the West and the missions in China most effectively help Chinese Christians in the effort to hasten the day when the Chinese Church will become truly indigenous?

5.—How can Chinese Christian bodies, closely linked to Western churches, secure freedom to experiment in matters of church organization and work?

6.—What is the best way to insure the Christian character of the Chinese Church?

Is the method of requiring conformity to certain ecclesiastical standards the best way to insure this? If not, what other method is there?

7.—What steps can be taken to accelerate the transfer of responsibility for Christian institutions from the missions to Chinese bodies? What principles should govern such transfer?

8.—Is there any consensus of opinion among Chinese Christians that there should be one united Church of Christ in China?

Is the influence of the missions favorable or otherwise to a greater solidarity on the part of Chinese Christians?

FINDINGS

The Committee finds itself hampered at the outset by the lack of any clean cut conception of the term “indigenous” in relation to the term Christianity. Our chief source of difficulty arises from the fact that “indigenous” is by no means on all fours with the Chinese term 本色的. From one point of view the Chinese term is the more exact term in the present connection since it contains no reference to the origin of Christianity. Yet it is unsatisfactory, since it has no necessary historical connotation whatever, and can therefore be used, and at the present time is sometimes used, to express a mainly surface conception of the Church as something which is held and administered by Chinese alone. In this sense 本色的 Christianity may be largely destitute of any true and valuable emphasis on those spiritual values which by the unceasing operation of the Holy Spirit have been engendered and fostered from the earliest times in the Chinese people. It may therefore be something mainly adventitious and idiosyncratic, something not so much revealing Chinese 天性 as its present 氣質. On the other hand “indigenous” while emphasizing the fact of originating in a certain place and so giving due weight to the historical significance required in this connection, confuses the mind. Christianity cannot be regarded as indigenous to any country or race, except that where the Incarnation took place.

Since, however, the term is in current use we think the Conference needs to take this opportunity of putting itself on record as giving the following meaning to the term “indigenous Christianity”—viz., a form of Christianity which may be expected to develop in the

Chinese Church when the excessive pressure of foreign theology and administrative control is removed and a consequent greater initiative of thought and activity results under the stimulating power of the Holy Spirit; a form also which both in the realm of religious faith and in that of order will undoubtedly reveal and bring to fruition in Christ those distinctive spiritual values, e. g., ethical ideals, principles of polity, qualities of character, reverent response to Beauty and Truth, which have in the past become indigenous to the Chinese race.

Why should an indigenous Christianity be expressly fostered?

1. Because the Christian movement in China has now reached a point where full freedom for self-expression is needed and so the excessive westernism of the Christianity hitherto prevalent be remedied.

2. In order that the Christian message may come in a form more easily understandable and more sympathetically relatable to the mentality and general outlook of all classes.

3. In order that Chinese Christians in their public worship and devotional approach to God may find themselves in an atmosphere more conducive to instinctive and real fellowship with God, and so become more able to bear all the fruits of the Spirit.

4. In order that Christ's fulfilling function may be accomplished, that those distinctive elements in Chinese culture and personality which are waiting to be fulfilled in Him may be fulfilled and thus a distinctive Chinese contribution be made to the actualization of God's Christianity throughout the world.

How not to get it. The Committee felt the force of the suggestion made that by making indigenoussness an end in itself, the Church would defeat its own ends, and the result would be questionably Christian and questionably indigenous in any true sense.

How to get it. By seeing to it that within the body of the Church, in all problems of the Church's faith and order, its government, finance and propagation, Chinese initiative should have entirely free course, and that the Chinese should work, realizing that in the sight of God the ultimate responsibility as also the spiritual and formal authority is theirs and theirs alone.

By deliberately incorporating into the Church's thought and practice such Chinese ideals and customs that may be so Christianized as to become vehicles for a fuller growth and expression of Chinese Christian life.

The application of the above principles should depend upon local conditions as relating to the maturity of a given Christian body.

III Christian Literature

QUESTIONS

1.—Just what kinds of literature should be regarded as Christian for purposes of this discussion?

2.—Should the primary aim be to reach the leaders of thought or to influence the masses?

3.—How can literature be given a much larger and more influential place in the Christian movement?

4.—How far and in what ways can the churches, missions and mission boards hasten the production and distribution of helpful Christian literature?

FINDINGS

Never has the demand for Christian literature in China been so insistent as now. The Renaissance Movement, communistic propaganda, the Anti-Christian Movement and the rapidly rising spirit of nationalism have been finding expression through literary channels and flooding the country with a new literature. The growth in literacy following on the Mass Education Movement, as well as the speedy spread of education, is arousing among students and the intelligentsia, as well as among the masses, a craving for all kinds of reading matter. Many Christians are thirsting for a literature which will offer solutions to pressing problems in harmony with the principles of Jesus.

We are deeply concerned, at such a time as this, with the absence of a literature program. While literature of all kinds is being widely distributed and read throughout China, the Christian forces for various reasons have been pitifully slow to seize the opportunity which confronts them. It is high time for the Christian Church to meet the situation and to meet it adequately. It is urgent that there be produced as promptly as possible a theological, philosophical, devotional, ethical, and popular literature for all the classes that are waiting to know Christ and the Christian life.

We are forced to the conviction that Christian literature must no longer be regarded as a secondary issue in the program of the Christian enterprise in China. It must be given a place of major importance, calling for a large use of men and money comparable to that devoted to medicine and education. Nothing less than a comprehensive program in which all available resources shall be utilized in a concerted effort to meet the present need and in which all the Christian forces now working in China shall have an effective share, will enable the Chinese Church to take full advantage of the opportunity of the hour.

We appreciate the efforts now being made by various existing societies. We rejoice in the organization during the year by a small group of Chinese writers and their supporters, the National Christian Literature Association. None realizes more than they that unless the present meagre resources be vastly supplemented, Christian literature will utterly fail to meet the present crisis and the Christian Movement in China will suffer such a set-back as will handicap its future for generations.

Therefore, it is our conviction

1. That the carrying out of such a program can best be accomplished through one or more groups of Chinese Christians who have the confidence of the Christian Church.

2. That as an immediate undertaking a thorough and scientific survey be made of Christian literature in China which shall be of as high a quality as the survey of education made in 1922 by the China Educational Commission or the survey of Literature for Moslems more recently made by workers among Moslems throughout the world.

IV. Principles which should govern the Policy of Christian Missions in China in the years ahead.

QUESTIONS

1.—What should be the function of the missions in their cooperation with Chinese churches?

2.—What are likely to be the most important functions of the missionary in the period ahead? What types of workers from abroad does the Christian Movement need most at this time?

3.—Is there a special demand for men and women with technical training, e.g., in Religious Education and Sunday School work, in the production and circulation of literature, in work for special classes, such as students, the laboring and farming classes, Moslems, etc?

Is there a call that special workers, as e.g., for Moslems, industrial conditions, should be organized rather in connection with a committee of the N. C. C. than with their own Mission Board?

4.—What is the best way to make provision for bringing to China the leaders of Christian thought and influence in the West?

5.—What principles should constitute the basis for determining the scale on which mission work is developed? What, for instance, should be the relationship between the size and the complexity of Christian organizations and institutions and the economic standards of China?

6.—What is the place of the annual mission meeting and meetings of Advisory Councils of the missions? Has the time come in the older missions for a change in policy which will give the Chinese Church a voice in determining the character of appeals for staff and money which are sent to the missionary societies abroad?

7.—What should determine the time of transfer of authority from mission to church in regard to evangelistic and pastoral, educational and medical work and also in ecclesiastical control?

8.—Are we to take for granted that all mission property, hospitals and schools as well as churches and chapels should be transferred to the native churches? If so, what measures should be followed in transferring the ownership and control of mission property to them? What bearing should the whole question of the source of financial support for churches and schools and for institutional work other than schools have on the problem of devolution in its various aspects?

FINDINGS

I. Regarding the Chinese Church.

This Conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church. That Church should have full freedom in the development of its spiritual life; it should have ecclesiastical autonomy. Neither the Chinese Christians nor the foreign missionaries can be satisfied with anything less than this.

The administration of the whole Christian enterprise, including all these forms which are supported from within and without China, should pass as rapidly as possible to the Church in China.

The "Mission" has been a useful unit of Christian work. But the period of its earlier large responsibility is closing. The time schedule for the disappearance of its authority will vary by areas

and ecclesiastical organizations. But the authority of the Mission as an organization of foreigners should now much more rapidly disappear from the Christian enterprise in China.

II. Regarding Missionaries.

A. Quality.

Missionaries of the highest spiritual and intellectual qualities are more than ever needed in China.

As to his spirit and attitude the missionary should be pre-eminently a man of humble, loving, accommodating spirit. He should

- (1) Be willing loyally to serve under Chinese administrative control.
- (2) Be willing to accept responsibility for such administrative tasks as the Chinese Church may assign, and only such tasks.
- (3) Be eager to yield up administrative positions to the Chinese more rapidly than the Chinese may express a desire that he do so.
- (4) Minimize official status and emphasize personal service; he should have a passion for friendship.

B. Number and Types of Work.

This Conference holds that Christian workers from the West still have a large place in China. It would ask that the Boards continue to maintain such missionary forces as are desired by the Chinese Churches.

At the same time we must seek a better proportion in the finances of the budget for the whole work. It is possible to give too large a proportion of available funds to the maintenance of missionaries as compared with the amount provided for directly Chinese work. We would strongly and joyfully declare to the Churches and Mission Boards that from now on the central task and aim is the support of the program of the Christian Church in China.

Many adjustments in staff will be needed here. There should be a definite purpose to substitute Chinese for missionaries in certain positions; on the other hand there may be addition of new missionaries (or training and allocation of those on the field) for other specific work. Many things new and old need to be done; the Chinese Church must have more staff, whether of Chinese or of missionaries. Christian Literature work must be staffed. A stronger force is sorely needed for Religious Education, in rural districts as well as in cities; for the application of Christianity to Industry; and for work among Moslems. We ought to find the right workers, no matter of what race, and equip and support them.

In view of the changed situation in China as regards the rapid rise of Chinese leadership and the necessity of deciding as to the relative importance of different aspects of the help to be rendered by Western Christians to Christian work in China, we suggest that the National Christian Council take steps to secure a careful study of the need for missionaries in China.

III. Problems of Administration and of Property.

The Conference would urge that the Chinese Church study the questions of agencies which must be created by them for administer-

ing educational institutions, hospitals, and other forms of institutional work, as well as evangelistic work.

With a view to assisting churches and missions in facing the problem of creating property holding bodies which in due time and order may take over properties now owned by mission boards, we recommend that the National Christian Council provide for an early survey of conditions of holding property by churches or Chinese bodies for the various forms of Christian activities, e.g., Church plants, colleges, hospitals, etc.

We wish to make clear that the total physical equipment of the Christian enterprise in China is still far from adequate for the compelling undertaking before it. Some projects doubtless have all the equipment needed for some time to come. The development of other projects may have been arrested temporarily by recent political events. We regard it highly important that there be no misunderstanding of the localized and temporary character of these facts.

We urge that in every project of development, including the erection of buildings, careful consideration should be given to the possibility of future maintenance by the Chinese Church or other Christian organizations.

We appreciate the closer interpretation of present conditions in China, through visits of administrators of Mission Boards who take occasion to enter into a more intimate understanding of conditions here, and we urge more numerous visits of this kind at the beginning of this new period. Such visits should be sufficiently lengthened to allow of thorough study.

IV. Interchange of Spiritual Leaders.

The Conference would recommend to the Churches and Mission Boards of Western lands that they provide for the mutual sharing of our best spiritual leadership, so that Chinese leaders may carry to those lands the spiritual contributions of the Church in China, and that Western leaders may bring similar gifts to China. The National Christian Council is asked to act as the agency to make arrangements for the coming and going of such speakers.

V The Christian Church And China's Treaties With Foreign Nations

QUESTIONS

1.—What principle should govern Christian bodies in dealing with questions of this nature? How far is it a function of the Christian Church (as an institution) to deal with political matters?

2.—In the event of the abolition of extraterritoriality what steps need to be taken by Chinese Christians or by "reciprocal agreements with foreign nations" to safeguard Christian interests in China?

a.—Religious liberty in worship. Are Chinese Christians today under any disabilities because of their religious beliefs; because of their education in Christian schools?

b.—Freedom to teach religion in church and mission supported schools.

c.—What will be the status of mission and church property? How safeguard such institutions? Is there any law governing Trustees of Benevolent or Religious Institutions?

d.—Should Christian and other religious institutions be taxed, or should an effort be made to secure their exemption from taxation?

e.—In the transfer of the control of Christian institutions to Chinese Boards, what steps should be taken to safeguard the Christian character of the institutions? Should the transfer be made to Church Boards? Should membership on Boards of Control be confined to Christians?

3.—Is it desirable that any steps be taken to secure some united expression of opinion by missionaries and/or Chinese Christians as to what should be the attitude of the Christians in China in regard to these matters?

4.—What more can be done through the International Missionary Council, the Conference of Missionary Societies and the National Christian Councils in different countries to strengthen the bonds of International Friendship and Goodwill?

FINDINGS

Extraterritoriality and the toleration clauses are in many important ways now prejudicial to the progress of the Christian movement in China. The delegates to the Conference are unanimous in their conviction that both should be removed.

In dealing with questions of this nature, Christian bodies should seek further to ascertain the mind of the Christian community throughout the whole country and to interpret it faithfully to the Christian world. Above all, they should spare no effort to strengthen the hands of Chinese Christians, whose spirit of sacrificial devotion is so unmistakably manifest.

The changes proposed are of such consequence that there must be thorough inquiry and consultation, together with continued intercession, as to ways of meeting their implications.

VI. Christian Education.

QUESTIONS

1.—What are the conditions under which Christian schools may expect to have a permanent place in China?

a.—Their relation to government educational policy as private educational institutions.

b.—Their relation to the Church as an expression of its life:

(1) The education of its children.

(2) The training of Christian teachers.

(3) The education of the Christian community.

c.—Is the answer the same for all grades of schools?

2.—What is likely to be the attitude of Christian schools and colleges to the recent regulations of the Ministry of Education?

What seems to be the wisest policy to be adopted in order to serve the best interests of:

a.—The Christian Church.

b.—The students in our schools.

c.—The educational needs of China.

3.—What steps seem advisable in order to make Christian education more truly an expression of the life of the Christian community?

a.—How can it best express the desire of the Christian community for the education of its youth?

b.—How can it best be administered:

(1) Under church authorities?

(2) Under Christian boards of education and boards of managers for local Christian schools?

c.—What should be the future relation of Mission bodies in China and Mission Boards to Christian schools of various grades,—elementary, secondary and college?

4.—How can the religious life of the Christian schools be developed and made more effective?

a.—The problem of voluntary versus required religious teaching and attendance at religious services:

(1) on its own merits.

(2) in view of present government conditions of recognition of Christian schools.

b.—What can be done to make the religious activities of school life more powerful in the realization of the aims of the schools? (See l.b. above.)

FINDINGS

We believe that the following statements embody the convictions of the Conference on some of the problems with which the church is faced in regard to Christian Education.

I. The Church And Christian Education.

1. As in the past education has been an essential part of the work of Christian missions in China, so we are convinced that Christian education will remain an organic part of the activity of the indigenous church. The church cannot do without education of all grades for both boys and girls, though we believe that the need is for fewer and better schools.

2. As in church work in general, so in education, the process of devolution of authority and support should be pushed forward as rapidly as possible and more rapidly than has hitherto been contemplated. There is need for immediate joint study by Christian leaders both pastoral and educational, of the administrative methods that are best suited to the maintenance, in the situation that is developing, of the educational and Christian efficiency of the schools and colleges. There would appear to be required:

a. Local boards or committees of management for individual institutions, which will provide local control and develop local support.

b. A central body of control which will perform for the total educational work of the church body or of a group of churches in a given area the co-ordinating function which now pertains to missions. This body—board of education—should be responsible to the highest church court, but in its composition it should represent the educational interests concerned, and its competence in educational administration should be carefully secured.

3. In order that the Christian community may secure the largest results from its educational enterprises, we believe that there is need for special effort to keep constantly before the members of the church the importance of education in general and especially of education of Christian character, and to prepare them to undertake effectively the responsibilities of the control of their schools.

II. The Government And Christian Education.

1. We believe that the Christian schools and colleges have an important contribution to make to the whole educational undertaking in China, and that their contribution is being more and more understood and appreciated by educational leaders and by Chinese society in general. It is desirable and right that they should make this contribution as private schools, under the cognizance of the government authorities and as part of the national system of education, except where such conformity involves the sacrifice of elements of character training which are essential to the realization of the special function of Christian education.

2. With regard to the regulations recently issued by the Ministry of Education for the recognition of Christian institutions, we desire to express our sincere appreciation of the friendly spirit in which the authorities have endeavored to make it possible for the Christian schools to be related to the national educational system. In general, these regulations are conceived in a most generous manner and they permit a large measure of freedom in the religious work of the school.

We are not clear, however, of the exact force of regulation five, and an interpretation of its intention is desirable. ("The institution shall not have as its purpose the propagation of religion.") If its meaning is that the aim of a school should be an educational aim stated, in educational terms, such as "the development of the highest form of character," with no prohibition of any means, such as religion, which may be used to realize that aim, the Christian schools will find no difficulty in meeting the requirement.

Greater difficulty is certain to arise over the last clause of regulation six. ("It should not include religious courses among the required subjects"). We regret that the same freedom has not been allowed as is permitted in other countries to private schools to add to positive minimum requirements in the curriculum, or even to vary from it. This restriction will undoubtedly prove a stumbling block to many schools which would otherwise desire to seek government recognition, and we earnestly hope that it may soon be removed. Were this done, and regulation five interpreted as we have indicated, we believe that every Christian school and college should seek recognition and conform to the government requirements.

3. Under the regulations in their present form, we see three possible courses that can be followed.

a. The terms of recognition can be accepted as they stand; this would involve making elective all courses in religion. It would remove what is probably the most serious cause of criticism of our schools from without and of unrest within, namely, that they are under foreign control and not amenable to the government educational authorities.

b. A school may feel unable to accept these conditions and may make no move toward applying for recognition. This would leave the school free, at least for the present, to make any requirements it pleased in the curriculum. The cause of criticism and unrest would remain, and the government authorities might question the sincerity of our often expressed desire for recognition.

c. The terms might, in general, be accepted, but an attempt be made to secure modification in them, at least the dropping of that clause of regulation six which chiefly causes difficulty. Without this negative limitation, schools would then be free to follow either the method of requirement or that of election in courses in religion. This would be the ideal solution, if it should prove practical. We believe that such liberty of educational variation and experiment is in accordance with the ideal of modern education.

4. It is evident that in different situations different choices will be made of these alternatives. We are not in a position to recommend unanimously one policy or the other. But we do express the earnest hope, that whatever be the decision of any institution or any Christian body, its good faith and its Christian purpose should not be questioned, and that the government authorities also should be assured of the good intention of those who find themselves conscientiously unable to accept the terms under which recognition is now offered.

III. Religious Education.

1. We would reaffirm the conviction that the use of religion as a dynamic force in education is the special contribution of the Christian schools. There is no difference of opinion here. Those who require courses in religion of all their students, as well as those who have these courses voluntary, do so in the belief that their method is the best adapted to realize their great purpose. At the same time, we cannot but recognize that there is general dissatisfaction with the present results in religious education and a growing demand for methods that are more effective under present conditions. We suggest that the utmost freedom be given to try new methods, and that, in particular, careful study be made of the result of experiments now being made in the voluntary method in both religious instruction and attendance at religious services.

2. We suggest that the religious life of the school be considered as a whole, being nourished by and expressing itself in various activities, and that dependence be not placed upon required curriculum study and daily chapel attendance alone.

Above all, we believe that the Christian life is most often mediated by strong, winning Christian personalities, and that it is the duty of the church, as well as of those responsible for a particular school, to see that schools are sufficiently staffed by teachers of earnest Christian life, who accept as their highest responsibility the nurture of character and who are given ample time for this service so essential to the very existence of the church. We urge that much greater emphasis be placed here, and we shall then not fear for the Christian effectiveness of our schools.

VII The Proposed International Meeting

QUESTIONS

1. What problems, issues or questions confront the Christian forces in China, which are of such character, importance and urgency as to make it highly desirable that there be held an international gathering of Christian leaders from all parts of the world, under the auspices of the International Missionary Council, at which the Christian forces of China would be adequately represented, for intimate interchange of knowledge and experience, and for united thought, planning, fellowship and intercession?

Indicate any other considerations which justify or necessitate the holding of such a gathering.

2. In case such a meeting be held, what would be an adequate representation of the Christian forces of China, on the assumption that the total attendance from the entire world might be limited to 300?

3. Comment on the matter of the place where the meeting should be held.

4. What should be emphasized in the preparation for such a meeting to ensure the most valuable results for the Kingdom of Christ?

FINDINGS

It is the judgment of this Conference that the time has arrived for the holding of an international meeting as that proposed by the International Missionary Council in the near future, for prayer and consideration of such themes as those now before this Conference. It is our conviction that the Christian leaders from the younger as well as the more established churches in the world should be brought together to face in common the new situation confronting Christians in all lands today and to seek to know anew the mind and will of our Lord in the task committed to His disciples, and we believe that the proposed gathering will provide the opportunity for such an undertaking.

Therefore, we recommend:

1. That the proposed international meeting be held at the birthplace of our Common Religion, Jerusalem, than which no other spot on earth holds a greater religious interest for Eastern Christians.

2. That the International Missionary Council take steps to insure the most thorough preparation for the proposed meeting in the setting up of commissions for the study of the pressing problems now facing Christianity, the gathering of data relevant thereto, and the securing of adequate representation of the various fields, for which we deem it essential that a central international fund be created.

3. That China be given a minimum representation of 15 delegates in the proposed international meeting.

4. That the National Christian Council be entrusted with the task of making preparation for the participation of China in the proposed international meeting, and that every church in the country be invited to share in the expenses involved in China's participation.



THE
CHINA PRESS
SHANGHAI



THE UNIVERSITY OF CHICAGO
LIBRARY



11 346 748

BV
3415
N3

761708

National Christian Council
of China
Church in China Today

72

J. C. C. C.
D. H. J. H.

21 1 1981

DEC 6 1981

MAR 20 1982

Richard L. L. L.
Evangelical Study

Y M Shaw
Y M Shaw II
H. C. Ho (I)

THE UNIVERSITY OF CHICAGO
LIBRARY



11 346 748

